

The Brooklyn Jewish Center Review

December, 1948

THE CONSTITUTION OF ISRAEL A COMPREHENSIVE ANALYSIS

By WILLIAM I. SIEGEL

LIFE IN DUBLIN

By JACQUELINE SAYERS

JEWS OF YEMEN

By HARRY E. WEDECK

NEWS OF THE MONTH

• CENTER BULLETIN BOARD •

FORUM LECTURES and DISCUSSIONS

BROOKLYN JEWISH CENTER, 667 EASTERN PARKWAY
SECOND AND FOURTH MONDAY EVENINGS AT 8:15 P.M.

December 27th:

ROUND TABLE DISCUSSION GROUP

Debate on

"SHOULD THE FEDERAL GOVERNMENT OUTLAW ANTI-SEMITIC LIBELS?"

Affirmative:

WILL MASLOW, ESQ.

Director of Commission on Law and Social Action,
American Jewish Congress; Lecturer at New School
for Social Research.

Negative:

HON. WILLIAM I. SIEGEL

Assistant District Attorney, Kings County
and Zionist Leader.

Admission free to all.

January 24:

ROUND TABLE DISCUSSION GROUP

Subject and Speakers to be announced.

January 10th:

DEBATE

PROF. J. RAYMOND WALSH
Noted Radio Commentator and Economist

GEORGE HAMILTON COMBS
News Analyst and Former Member of Congress.

SUBJECT:
"OUR FOREIGN POLICY — WHERE IS IT LEADING TO?"

Admission: Center members free; Non-members 40¢
(incl. tax)

February 14th:

GEORGE FIELDING ELIOT
Distinguished News Analyst, Correspondent and Author

SUBJECT:
"MUST WE FIGHT RUSSIA?"

Don't fail to Reserve this Date to hear a Stimulating and Informative Discussion on a vital topic.

NEXT MEMBERSHIP SOCIAL MEETING

Wednesday Evening, December 29th at 8:15 o'clock

IRVING DAVIDSON
Well-known Jewish Humorist

A program of entertainment in keeping with the spirit of the Chanukah celebration will be rendered on that evening.

Center Choral Group
under the leadership of
Mr. Sholom Secunda

Cantor **WILLIAM SAULER**
in a Special Chanukah program

Admission will be limited to members of the Center and their wives. Please present your 1948 membership cards at the door.

Refreshments

BASKETBALL GAMES

This Sunday Evening, December 26th at 8:30
BROOKLYN JEWISH CENTER vs. GRAND STREET BOYS

Admission: Center Members 75¢; Non-members \$1.20 (incl. tax)
January 2nd: B. J. C. vs. E. N. Y. "Y"

BROOKLYN JEWISH CENTER REVIEW

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No. 15

THE MIRACLE OF DEDICATION

DR. JORGE GRANADOS, Chief of the Guatemalan delegation to the United Nations, in a recent address delivered at the Forum of the Brooklyn Jewish Center, stated that national greatness is not determined by physical strength or geographical size, and he was confident that the newly-established State of Israel would be a great nation despite its limited area.

That small nations are not necessarily condemned to subservience or defeat is the basic theme of the Chanukah holiday. On Chanukah we celebrate the rout of the great and mighty armies of the Syrian Empire by the small and weak Maccabean forces. We kindle candles for eight days to commemorate the miracle of the small flask containing only enough oil to light the Menorah in the Temple for one day and which lasted miraculously for eight days. In our day Israel, like the small cruse of oil, has been able to rally enough spiritual strength and energy to keep the lights of victory burning and to overcome the mighty forces of hate and reaction that were arrayed against it. Despite overwhelming odds this miracle may indeed be described as the miracle of Chanukah, the miracle of dedication. We have emerged victorious against the enemies of the new State because the Jewish State has not only been established, but because it has been dedicated to a purpose high and noble, it has fired the hearts and the imagination of its citizens. This spirit will transform it, even though its territory is small, into a first-rate power.

Israel has never accepted the limitations of smallness. The fact of Jewish

renaissance, Chaim Nachman Bialik said, *Al Tomar Kotnu*, "We must not say we are too small." In Israel the Jews solved the problem of absorptive capacity be-

cause of their creative and spiritual capacity. Since there are no limits in the realm of the spirit, no limits may be set to Israel's greatness in the family of nations.

—MANUEL SALTZMAN.

FIFTY YEARS OF BENEFICENT SERVICE

THE Hebrew Educational Society of Brownsville is about to celebrate the 50th anniversary of its existence. Those who are familiar with the Brownsville community in the years when the H.E.S. was founded will appreciate how important and necessary this institution was for the development of that community. It served as the social and educational Center for young and old; it helped in the process of Americanization of thousands of immigrants, who learned, within its walls, the English language and American ideals of freedom and democracy. Many of America's prominent citizens in all professions today owe much to the training and inspiration they received in this fine institution.

Though the community has changed in many ways, the H.E.S. is still functioning at full capacity and rendering a most beneficial service. It has the great advantage of having had Rabbi Alter Landesman as its guiding spirit for the last several decades. He is one of the most capable educators and spiritual leaders that we have in this country, and he has had, and is having, a splendid influence upon all who come in contact with him.

We offer our sincere congratulations to Rabbi Landesman, to the officers and to all who guide the H.E.S. and hope that

it may continue its beneficent service for many years to come.

—ISRAEL H. LEVINTHAL.

The Weizmann Autobiography

THE *Herald-Tribune* has announced the serial publication of Chaim Weizmann's autobiography (beginning January 5). This is an imaginative enterprise, and the newspaper deserves our congratulations. The circulation manager of the *Herald-Tribune*, wishing, understandably enough, to attract the widest attention to this series, describes the autobiography as "the story of one man's brilliant contributions to science and humanity, reflecting the contributions of a whole race to our civilization." It's a good blurb, and so much the better because it is true.

One may consider it a journalistic event when a big newspaper serializes a work that used to be considered of Jewish interest only. And it is an event that is undoubtedly an initial result of the Jews' rise to the dignity of possessing a national homeland.

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"JUST BETWEEN OURSELVES"

ביני לבן עצמי

An Intimate Chat Between Rabbi and Reader

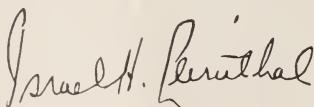
THE SAD PLIGHT OF THE JEWISH BOOK

READERS of the *Review* have read and heard a great deal in the past few weeks about Jewish Book Month, which is now being observed throughout the land. In our own Center the theme was discussed from pulpit and platform.

The very fact that it was found necessary to dedicate a certain month in the year to the Jewish Book is in itself a sad commentary on the cultural status of the American Jew. And yet it is axiomatic that if we are to develop a healthy Jewish life in this country there must be a revival of interest in Jewish books. We cannot hope to develop Jewish scholars or thinkers or writers unless we give them the encouragement of at least of showing an interest in what they create. Jewish literature flourished in the old communities in Europe because there was hardly a home that did not take pride in owning a Jewish library. How tragic it is to observe in the average home today, even among the most affluent, the absence of

any Jewish book. And there have been so many worth-while works published that should interest all our people. The Jewish Publication Society of America, the Shocken Books, and the many other publishing houses have issued fine volumes on every phase of literature, but few have been their readers. You will find in our homes the popular best sellers, the latest publications of the Book Clubs; it is only the book of Jewish interest that is a stranger in the Jewish home.

Let us hope that the Jewish Book Month this year will succeed in awakening the American Jew to an appreciation of the value and importance of the Jewish Book, so that our people may once again become what we were in the past—the *Am Ha-Sefer*, the People of the Book.



THE SETTLEMENT OF THE U.P.A. CONTROVERSY

FULL settlement of the differences between the United Palestine Appeal and the Committee of Contributors and Workers was announced this week, assuring national united fund-raising in 1949 for Jewish needs in Europe, Israel and immigration to America.

The announcement was made by Edwin Rosenberg, chairman of the conciliation committee of the Council of Jewish Federations and Welfare Funds, which conducted negotiations between the two groups on behalf of its 800 organized Jewish member communities in the United States.

The accord covered the powers and functions of the U.P.A., clarified procedures for disbursement and allocation of funds, composition of governing bodies,

procedures for re-constituting the U.J.A., voting by mail or telegraph in certain circumstances, and provided for cancellation of the December 11-12 conference called by the Committee of Contributors.

Concerning representation on the governing bodies of the U.P.A., it has been agreed that 60 per cent would be designated by the Palestine Foundation Fund and the Jewish National Fund, beneficiaries of the U.P.A., and 40 per cent representation would be from the American Jewish communities. The procedure for designation of community representatives will be determined by the U.P.A. in consultation with the Council. A small sub-committee of the committee will be available to the Council for consultation regarding these procedures.

Subject to the above provisions, the U.P.A. will elect its own officers, will determine the organization's administrative budget and all matters of staff personnel, and will establish all rules of procedure required for the functions of the U.P.A.

The income of the U.P.A. will be made available with the greatest promptitude to the principal beneficiaries, namely the treasury of the Jewish Agency for Palestine and the head offices of the Palestine Foundation Fund and Jewish National Fund in Israel. The U.P.A. will disburse such funds through agencies and procedures authorized by these beneficiaries.

The U.P.A. will also be empowered to make its own recommendations regarding special allocations or grants for agencies other than the principal beneficiaries. Recommendations made by the American Palestine Foundation Fund and the Jewish National Fund will go to the U.P.A. for consideration and action by it before they are transmitted to Israel. (Minority as well as majority reports may be transmitted.) Final decision on all grants and allocations rests with the head offices of the Palestine Foundation Fund and the Jewish National Fund in Israel, and the executive of the Jewish Agency. The U.P.A. will negotiate an agreement with the J.D.C. for setting up the U.J.A. and for the conduct of the joint campaign.

New York First In Racial Bias Protection

New York was listed as the most advanced state in the Union insofar as protecting its residents from religious and racial discrimination is concerned. In a survey made by the American Jewish Congress evaluating the degree of protection offered citizens in all 48 states, New Jersey, Pennsylvania, Massachusetts and Illinois follow New York in that order.

The Congress survey digested more than 200 laws in the fields of public accommodation, employment, education, housing and group defamation which are presently carried on the statute books of all 48 states. A majority of the states fall short of a minimum program required to assure protection of their citizens' civil rights, the survey revealed.

As a service to its readers, and because of the universal interest in the proposed Constitution of the State of Israel, the REVIEW publishes this comprehensive and critical analysis of the historic document by a noted legal student and Zionist leader.

—THE EDITORS

THE proposed Israeli Constitution commands admiration for the basic liberalism in which it is conceived. At the same time, and especially because of its liberal quality, surprise is occasioned because of the omission of fundamental civil rights. Again, serious questions are raised as to the successful implementation of the democratic purpose of the Constitution. It is proposed in this article to comment on these points in the hope that a public discussion of the Constitution may focus attention on these lacks and omissions, to some useful end.

The Constitution consists of seventy-eight articles which may, for convenience, be divided into four main groupings. These divisions are concerned with (1.) fundamental rights of the citizen; (2.) the legislature and its powers; (3.) the Executive and its powers; (4.) the courts and their jurisdiction. It is not a mere accident of arrangement that the Constitution addresses itself first to the subject of fundamental rights. The long history of oppression suffered by the Jewish people makes it natural and right that in their first opportunity to enact a basic governing law they should concern themselves with the protection of the rights of the individual against the arbitrary and despotic acts of government, even though it be their own government.

Fundamental Rights

In the main, this portion of the Constitution responds to the finest conception of the rights of the individual. Citizenship within the State and the right to hold public office is open to all inhabitants without regard to race, color or creed. This is true, not only of Jews, but of non-Jews who may choose to avail themselves of the opportunity. Freedom of worship is assured to all. Private property is protected against expropriation, except in the case of public use, and in such cases full compensation is guaranteed. The death penalty is banned, as is cruel and humiliating physical punishment.

Police brutality is prohibited and the citizen is protected against the admission in court of evidence procured by the police in contravention of this rule.

All persons charged with crime are guaranteed a speedy arraignment and notice of the charges against them and are further guaranteed a trial not later than two days from the date of arrest. (It is to be hoped that the incidence of crime in Israel will remain at such low point as to enable the courts to deal with their calendars so expeditiously. This is rarely the case in our American procedure. This provision, while clearly grounded in a commendable zeal for the protection of the individual, is nevertheless practically unworkable. It gives the prosecution no time, or at most inadequate time and opportunity for the preparation of its case. This will very likely result in injustice to the People as a whole. Moreover, being part of a Constitution it may cast serious doubt on the legality of a conviction where the trial is held more than two days after arrest. The better rule to express would guarantee the defendant a *speedy* trial, without specific limitation of time.) The writ of *habeas corpus* is afforded as a protection against unlawful detention or punishment. The vivid recollection of the injustices practised by British military tribunals is undoubtedly the cause of the provision that only members of the armed forces on active service shall at any time be subjected to the jurisdiction of military courts. There is a proper prohibition against *ex post facto* laws or retroactive alterations of the rules of evidence and subsequent increases in penalty. An unusual and salutary provision is the one granting the subject an enforceable claim for compensation against the State in the case of an unjust or illegal arrest, conviction or punishment.

The dwellings of all persons are rendered inviolable and there is a strict prohibition against unlawful search and seizure. Also, the right of privacy as to correspondence and telegraphic and tele-

An Analysis of the Basic Laws of the New State

THE CONSTITUTION OF ISRAEL

By WILLIAM I. SIEGEL

phonie communications is preserved. In thus requiring search warrants and protecting communications, the Israeli Constitution follows the pattern set down by our Federal law. It might have been better to have banned explicitly the introduction in evidence of the fruits of violation of these rights rather than to leave the interpretation of this provision to the courts. There are, for instance, similar provisions in the basic laws of New York and yet the courts have so construed these provisions as to permit the receipt of the evidence. The sole relief to the defendant is an action for damages against the police or a prosecution of the police officials — which is hardly a compensation to the defendant. A similar provision under Article 18 of the Israeli Constitution for the prosecution of officers acting contrary to the provisions of the Constitution may indicate that the Israeli courts will construe the Constitution in the manner adopted by the courts of New York (*People v. Defore*). It is suggested that the alternative Federal law which completely prohibits the reception of evidence illegally obtained is the better view.

The Israeli Constitution provides for the right of political refuge within its borders and reserves to the government the absolute discretion to refuse "to deliver up any of its subjects to a foreign government for prosecution or punishment." This is a right enjoyed by all sovereign states and it is one which, at least for some time to come, is especially necessary in view of the arbitrary, capricious, and hostile attitude of certain governments toward the people and State of Israel.

As we have said and as this analysis shows, the animating spirit of the Constitution, in so far as it deals with the rights of the citizen, is liberal. It is, therefore, all the more noticeable that

the Constitution fails to make other provisions which are in themselves important safeguards, and which the experience of democratic countries has shown to be of primary and inestimable value. Thus, there is no provision against double jeopardy, so that it would appear that there is, at the present time, no limit to the number of prosecutions for the same crime. There is also no guarantee against self-incrimination. The right to be free from compulsion to testify against oneself has long been held to be a basic right and one of the chief protections of the individual against the despotism of government. It may be that the failure to provide such guarantee in the Constitution is the result only of an oversight, or it may also be possible that it is intended to create such right by later statute. Both these protections, however — against double jeopardy and against self-incrimination—are too important to be made the subject of statutory enactment. They properly belong in the basic organic law and it is to be hoped that at the first opportunity of amendment they will be included in the Israeli Constitution.



Another example of at least possibly dangerous unclarity relates to the guarantees of free speech and free press. Article 16 of the Constitution says that "freedom of speech and the free expression of opinion in writing, or any other form are guaranteed." This categorical protection is, however, immediately whittled down by the following provision that "this Constitutional guarantee shall not extend to utterances or publications which are libelous, slanderous or obscene, or which are designed to stir up racial or religious hatred or to incite to violence or crime, or which advocate the suppression of human rights, or of the democratic system of government or which reveal secrets of national defense." The feeling underlying some of these exceptions to the right of free speech and press is thoroughly understandable, for the Jews have everywhere and always, particularly in late years, been the victims of this despicable type of slander and libel. Nevertheless, it is dangerous to give to the government power so to characterize speech and writing as to ban such expressed thought from the operation of Constitutional guarantees. This

is especially true of the right of the government to determine that an expression of thought is contrary to "the democratic system of government." Under such an exception to the general rule of freedom any particular administration has the power, whenever it has the will, to jail its opponents in any numbers and for any period necessary to its almost perpetual retention of office.

It is obvious, of course, that in this point is contained the entire debate (which is constant in every democracy) as to the limits of liberty and the beginning of license. Nevertheless, it is submitted that at least in the form in which this dilemma is resolved in the Israeli Constitution, it goes far too far in the direction of suppression. It would appear to be much better to trust first to the loyalty of the citizen and, second, to a careful process of trial and error, than to give to the government such wide and dangerous power.

From the Constitution's Preamble

"WE, THE PEOPLE OF ISRAEL, HUMBLY giving thanks to Almighty God for having delivered us from the burden of exile and brought us back to our ancient land;

"Resolved to rebuild our Commonwealth in accordance with the ideals of peace and righteousness of the Prophets of Israel, to welcome home every Jew who seeks entry, and to promote the security and well-being of all who dwell within our gates. . . ."

The same criticism must regretfully be made of the provision for the right of assembly. While there is a general guarantee of the right of assembly and association which is granted without regard to race, religion, language or political belief, there is a specific provision that "this Constitution guarantee shall not extend to assemblies or associations aiming at the suppression of human rights or of the democratic form of government." Here again the power of proscription by government is far too wide and may, in the hands of an unscrupulous administration, be misused to the detriment of the country. The argument of necessity is, of course, apparent. There will for some time

to come (and perhaps forever) be a large Arab minority within the borders of the State of Israel, and perhaps, it is because of this fact that the constitutional exception is provided. It must also be recognized, however, that there are sharp divisions of economic and political opinion among the Israelis themselves. The mere possibility that the government may at any time hamper or destroy the rights of its opponents by invocation of this article is sufficient to render the entire provision suspect. As in almost every other instance of human relations in organized society, it appears to be far better to trust to reasonable argument, education and the powers of peaceful persuasion.

The Interrelation Between the Legislative and Executive Powers.

The Constitution provides for a unicameral legislature, to be known as the Chamber of Deputies. The minimum age-eligibility for election is twenty-five years. Members of the Chamber are to be elected by universal secret ballot on the basis of proportional representation. This controversial method of balloting is not a matter of choice with the State of Israel. Its adoption was one of the conditions of the creation of the State laid down by the United Nations. (Later experience may show that it is adapted to the needs of the country. The experience of American communities, notably in the City of New York, has been to the contrary.) There is to be one deputy for approximately 10,000 residents, and the term of office shall be four years, subject to an extension in case of war or emergency. The Chamber of Deputies may, however, even during its term, be dissolved where it contains no stable majority. Deputies enjoy the usual right of privilege for their official acts. They also are granted immunity against criminal proceedings except where in cases *flagrante delicto* the Chamber itself approves of prosecution.

The Chamber of Deputies has the important power of electing the President of the Republic for a term of five years. The President may be reelected for only one additional term of office. The interrelation of power between the Chamber of Deputies and the President is one patterned after the French rather than the American system. The President thus elected by the Chamber of Deputies is

empowered to appoint the Prime Minister and the other members of the Executive Council. The Council consists of the Prime Minister and Ministerial heads of departments to a number not to exceed fifteen. The ministers themselves must be members of the Chamber of Deputies. The Council is collectively responsible to the Chamber of Deputies. If the Council fails to retain the support of the majority of deputies, it, with the Prime Minister, must resign.

This is not a system which recommends itself to anyone believing in really representative government. It will have been noted, undoubtedly, that the Chamber of Deputies, enjoying a term of four years, elects the President for a term of five years. There is, therefore, at least one year in which the President, not elected by the people, serves beyond the term of office of the Chamber of Deputies, which was elected by the people. While it may be said that the people, in voting for the Chamber of Deputies, has agreed in advance to that Chamber's choice of the President, it does, nevertheless, follow that for the period of one year, at least, there has been no popular participation in the choice of the President. Moreover, it is doubtful whether there is, under such a system, any popular control of the Executive at all. The election of a representative or deputy may, and usually does, involve questions removed from the identity, personality and point of view of a prospective President. Therefore the choice of such an Executive should not be confused by this once-removed form of selection. This is particularly true in the case of a system such as is provided in this Constitution, where the Executive directly and indirectly has powers greater than the Chamber of Deputies.

One notable instance of this disproportion of power is the provision (Article 42) that "the initiative in introducing legislation shall rest with the Executive Council." Deputies may propose legislative measures, but such proposals shall be referred to a Select Committee of the Chamber. They shall be introduced by the Executive Council if recommended by a majority of the Select Committee and in the form recommended by that Committee." This sets up two methods for the introduction of legislation. One

gives the power to the Executive Council directly, and the other gives the power to the Executive Council upon the recommendation of a portion of the Chamber of Deputies. That Select Committee, however, is very likely in practice to be no more than the voice of the Executive Council. The Ministers of State will owe their position in the government to their power in the parties making up the government. The Select Committee will undoubtedly be appointed from and in proportion to the strength of the various parties in the Chamber of Deputies. While there is in theory a difference in functioning between the Ministers forming the Council of State and the Deputies, actually, and in practice, their political philosophies will be identical. The Minister, however, will party-wise be of superior importance. The Select Committee will undoubtedly in all important and crucial matters of legislation follow the will of the Council of Ministers. The net result is that the power of the legislative branch of government to legislate will be subject to the *imprimatur* of the Executive branch of the government, no member of which is either elected by or responsible to the people directly. This is not democratic, at least within the American concept.

There is another criticism which must be levelled at the set-up. The direction for the dissolution of the Chamber of Deputies in case there be no stable majority provides, in theory, for an immediate responsiveness to the will of the people—one which seems to be even closer in contact with the electorate than is provided for in the American system of stated terms of office. It must be borne in mind, however, that in Israel (at least today) there are a large number of parties, particularly in proportion to the small population. Moreover, there is an intense division of policy and point of view among these parties: differences which seem at this distance to be much more acute than the differences between Republicans and Democrats in America. It is possible, certainly, and perhaps even probable, that this ideological conflict may on frequent occasions be impossible of solution and compromise, with the consequent result that government after government will fall within too short a period of time. This has been the history

of the French, for instance, who have a long apprenticeship in self-government. It is much more likely to be the case in a new state, such as Israel, whose population comes from many different kinds of political climates. The personal experiences of Israeli citizens also makes it likely that their interest in the working of government will be much more intense, polemic and uncompromising than is the case of citizens whose interest in government has been dulled by their personal security.

Excerpts From the Constitution

"The State shall insure the sanctity of human life and uphold the dignity of man. . . ."

"The liberty of the person is inviolable. . . ."

"Freedom of conscience and the exercise of all forms of worship, subject only to the maintenance of public order and morals, shall be insured to all. . . ."

"Everyone has the right to work. The State of Israel shall endeavor to insure to all its citizens without distinction a decent standard of living and a fair and equal opportunity of earning a livelihood. . . ."

"Care for the health of our population is a primary duty of the State. . . ."

Now, it is, of course, possible that this form of administration has been rendered necessary as a compromise by the very existence of the many parties of Israel and the sharpness of their divisions. An observer from the outside cannot be certain about this. It is to be hoped, however, that if the present form does not make for stability of administration, then the parties at the proper time will waive their insistence on the protection of their own specific powers in favor of the general good of the country. If a choice must be made between the comparative rigidity of the American system, and the enervating fluidity of the French system, then experience clearly proves the preferability of the former.

American experience has shown the wisdom of the separation of function and power as among the Executive, the Legislative and the Judicial branches of the government. Based on this experience

there is a provision in the Israeli Constitution which appears to be of questionable wisdom. The President, as we have seen, is elected for a term of five years. He is removable on impeachment by a vote of two-thirds of the members of the Chamber of Deputies, or on conviction by the Supreme Court of high treason, or bribery, or of culpable violation of the Constitution. This is a proper and necessary provision. Since power of this kind must reside somewhere, it is best that it rest with the elected representatives of the people. There is, however, a further provision that the President may be removed from office on a finding of permanent incapacity by the Supreme Court. It is not very likely, one must concede, that

Equal Rights

"All persons within the jurisdiction of the State of Israel shall be entitled in equal measure to the protection of the law. No discrimination of any kind shall be made by the State between the inhabitants of the State on the grounds of race, religion or sex.

"All citizens of the State shall enjoy equal civic and political rights."

—From the Israeli Constitution.

The Supreme Court of Israel will ever be either venal or in any other respect false to its trust. Nevertheless, we are dealing with a Constitution which, as the basic and organic law of the country, should be, as far as humanly possible, removed from the influence of, or dependence on, the personal factor. This being so, it does not appear to be wise for the Supreme Court to be given this power. Incapacity is not a fact so capable of exact determination as high treason or bribery or even culpable violation of the Constitution. It may relate to physical disability or mental condition, and each of these may be a condition resting more in conjecture than upon fact. The wide powers vested in the presidency, as for instance the treaty-making power, the power of pardon, the appointment of officers of the Armed forces, the selection of Ministers and the appointment of judges, are such as to make his office one which should be free from even the

vaguest threat of usurpation by another branch of the government.

In the last decade or two there has grown up in the American system a large body of what is known as administrative law as distinguished from legislative law. This has been the subject of wide controversy, and although administrative law has tended to become constantly more firmly imbedded in the American system, there is still grave doubt as to the wisdom of permitting non-elected officials to promulgate binding law. The Israeli Constitution seems to have no such fears. Article 68 provides that not only the Executive Council but any of its individual members shall have the power to make orders and regulations. The only check on such power is the requirement that these orders and regulations shall be tabled in the Chamber of Deputies and shall become inoperative if the Chamber, within two weeks therefrom, so decides. This would seem to call for a too-hasty consideration by the Chamber of regulations which, certainly in the formative stages of the Republic, are likely to be many in number and diverse in their cumulative purposes and effects. We believe that it would be better to make haste slowly and that in the long run the country would be better off if the Chamber of Deputies would, after careful consideration, legislate specifically upon the problems to be dealt with within the province of each minister.

The Judiciary

The Israeli Constitution provides for an appointive system of judges. In this respect it follows the English and Federal procedure as against, for instance, the New York elective system. Both systems have their proponents and both systems have their virtues and defects. However, this Constitution is notable for one omission with respect to the rights of a defendant in the Criminal Courts. *There is no provision for trial by jury.* This is an extraordinary omission. The Jews in Israel within recent years have been so oppressed by the judicial system imposed upon the country by the English that one would have thought the first requirement in the constitutional law of a free Israel would be trial by jury. Whether the omission is one of inadvertence only or whether it is deliberate we do not know. It is the writer's belief, however,

based upon long experience, that the jury system, although subject to many faults and defects, is one of the chief guarantees of the citizen against oppression by the government. It is certainly to be hoped that the omission to provide it will be cured immediately, by an amendment to the Constitution. It is too important a right to rest on statute alone.

The civil and criminal courts have, in the main, jurisdiction over most of the matters relating to organized social living. There is an exception in the case of "matters of personal status and of religious foundation and endowments," which are left by Article 70 to the religious courts of the Jewish, Moslem and Christian communities. In this connection it is interesting to note that the traditional Jewish law finds a place—indeed two places—in the functioning of the courts. The very fact that the religious courts retain jurisdiction in the matters indicated means that they will continue in the future to apply traditional law as they have in the past. There is the further provision that "future legislation in Israel shall be guided by the basic principles of Jewish Law. Wherever the existing law does not provide adequate guidance, the Courts-of-Law shall have recourse to these basic principles." It is interesting (although at this time futile) to speculate on the degree to which the courts, functioning in a modern state, will find it either practicable or useful to incorporate the provisions of the ancient law. Certainly the process will require judicial ingenuity in relating ancient law to modern conditions, and in accomodating, within the framework of decision, the varying concepts not only of the binding quality of the law itself but of its adaptability to modern conditions.

The Public Wealth

We have left to the last a consideration of certain fascinating possibilities within the Constitution. Thus, Article 8 provides that "all natural resources within the jurisdiction of the State of Israel shall belong to the State subject to any rights therein vested in any person or body. . . . Article 21 provides, among other things, "that every citizen shall have an equitable share in the national income and a right to social security. The State shall encourage and aid every form

[Continued on page 20]

AMONG the oldest Jewish communities that have unbrokenly retained their ethnic and religious identity, the Yemenites of South Arabia claim major recognition. Some say that they even antedate the Falashas, the Jews of Ethiopia discovered late last century. In any case, the mores and traditions of the Yemenites stem, according to numerous legends, from the period of persecution that followed the Destruction of the Temple at Jerusalem in 70 A.D. The Yemenites, cut off from the main body of Jewry, fled southward, finally reaching Yemen, in southwest Arabia. There are indigenous folk tales too that tell how the Yemeni Jews came from Palestine forty-two years before the Destruction of the First Temple, that is, in 586 B.C., among them slaves, priests and proselytes. The association between Yemen and Jews has been marked, historically, on many occasions. There is evidence of a new Jewish settlement in the second century A.D. In the fifth century, again, the royal house of Yemen adopted Judaism. More familiar than the name of Yemen is the old name of Sheba, or Saba, linked biblically with the Queen who came to King Solomon. It is said that possibly the Yemen colonies of Jews originated in the naval and commercial activities of King Solomon and Hiram, King of Tyre, one of his allies, in the tenth century B.C. Even the present currency is stamped with Hebrew characters. Strangely enough, the Yemen Arabs venerate as the tomb of Job a whitewashed shrine perched on the summit of Jebel Hesha; but the local Jews themselves have no regard for it.

Like most Jewish history, the history of the Jews of Yemen has been seared by persecution, indifference, interludes of quietness. Until the twelfth century their lives were fairly placid, disrupted only by occasional Moslem attacks. But the Yemeni Jews, gathering their scant tunics around their spare bodies, intensified their absorption in Talmudic lore. In the twelfth century, to build up their morale, Maimonides sent them his famous epistle, exhorting them to hold to their faith. From the twelfth to the nineteenth century, scarred almost continuously by Arab hostilities and later by Arab and Turkish warfare, the Jews were the scapegoats, victims of both sides. As a minority, they had little redress, and

their essential helplessness resulted in the deprivation, or rather non-fulfillment, of their civil rights. In the eighties of last century, however, they began to migrate to Palestine. It was hazardous, however, for Jews to leave the Yemen. The Imam Yahya, who recently died and who had been an autocrat for over four decades, permitted Jews, caught leaving the country for Palestine, to be killed off-hand. There are at present some twenty Palestinian settlements of Yemeni, complete with their ancient customs and crafts. In Yemen itself, out of an estimated population of about three and a half million, about 60,000 are Jews.

Yemeni Jews live in many villages and smaller towns throughout the Arab territory; but they always cling to their Hebrew and to the Pentateuch, even in the midst of Arab surroundings. They form, as it were, little oases of rigidly preserved patterns of ancient culture, adhering to Talmudic literature and the mystical Kabbalah. That is one mainspring of their existence, possibly the only one. In the town of Lodar, about one hundred miles northeast of Aden, there were in 1939 some thirteen Jewish families, living in a confined Jewish quarter. The men wear ringlets of hair at the ears, while skull caps and knee-long tunics readily accentuate their identity. They assiduously study, in addition to the Talmud, a body of scrupulously transmitted apocrypha, legends and anecdotes of various kinds. Intermarriage is shunned and occurs rarely. The women do not work in the fields, like the Arab women, but devote their time to keeping neat, clean, though humble homes. They even do their hair into a semblance of fashion, and occasionally paint their cheeks a yellow color. The men are artisans, potters, embroiderers, sellers of clothes, leather-tanners and, very largely, silversmiths, making earrings, filigree work, girdles, bangles, jambiyat and similar articles for Arab adornment. They also make axe-heads for chopping wood, wooden keys and wooden locks for house doors. Some-

The Colorful History of An Ancient Community

THE JEWS OF YEMEN

By HARRY E. WEDECK

times these craftsmen wander among Arab villages like gypsy tinkers. In a civic sense, they are compelled also to accept the most menial work, cleaning cesspools and digging ditches, like the mehtars of India.

The houses of the Yemeni Jews are primitive, following the type of Arab house; sometimes held together by dried branches. But in the towns there are rugs on the floor, a few pieces of basic furniture, a narghileh (water smoking pipe) and a coffee set. The dances of the Yemeni Jews are picturesque. The men, tall, bearded, with shaven heads and coiffed with skull caps, dance slowly in pairs. Rabbis in red kerchiefs open a text and lead wailing tremulous choruses as the dancers pound out their rhythms. The dance ended, the men depart into the darkness, making their way homeward by means of primitive lanterns.

In Al Jof, there are Jews living among the Arabs but easily identifiable by their earlocks. These Jews do not carry arms, the Arab explanation being that the Jews are too weak. But the taxes imposed on them are heavy. They are forbidden to ride donkeys or camels. In public, they must walk to the right of a Moslem, while a more sinister ordinance compels Jewish orphans under thirteen to become Moslems. In law, furthermore, the testimony of Yemeni Jews is void.

In northern Yemen the Jews are known as Haidans. Other Jews are in the villages of Al Quibeli and Ma'sam, eking out an austere living by practicing their craft as silversmiths. East of the city of Dhamar is a "Jew" town. In south Yemen, east of the chief city of Ta'izz, there is a tomb of a Jewish saint—Weli Shebazi—engraved with a Hebrew inscription. It is a small, one-roomed stone building, whitewashed in the usual Yemeni manner. The tomb is an object of veneration and pilgrimage to many pious Yemeni Jews, including women.

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IT IS Friday afternoon, in Dublin. Rubenstein's the butcher is crowded. Outside on Clanbrassil Street, the Delancey of Dublin, the curbs are lined with the crowded stalls of the Dublin (non-Jewish) fishwives, who set up their herrings, whiting, mackerel or salmon, in season, every Friday. Occasionally, above the conversation and friendly wrangling in the butcher shop, you hear their piercing cry of "Fresh fish" or "Fresh herrings."

After getting her meat from Rubenstein's the Yiddish housewife buys her groceries at Ordman's or at one of the other groceries which line Clanbrassil Street (about 90% of the food, clothing, boots and other shops there are owned by Jews). Then she gets her fish from the fishwives at the stalls. Wrapped in black shawls, these women have the ready wit and biting sarcasm of the Irish and drive a hard bargain. But once they get to know you they are your friends for life. They live in the Coombe and on Fridays come to sell their fish to the Jews for Friday dinner and to their own people, who reluctantly eat it on Fast days. Many a delicious *gefulte* fish started on their stalls, and Howth herrings from Dublin Bay are delicious sweet and sour, baked, or laid to salt or pickle.

The south side of Dublin is where the Jews congregated from the beginning. It has become like the Lower East Side in New York. You can get lox and baigels and other delicacies in all the groceries here, and on Pesach they all are completely Pesachdig. Goldberg's, the bakers, supplies the *challath* on Fridays, and I remember often waiting for him to take them from the oven. No bread ever tasted or smelled so good. There was also a special delicious brown bread baked only by Mr. Goldberg and the one or two other Jewish bakers who later supplemented him. I have never seen it anywhere else, London, New York and Paris included. It was a pinky brown inside, the upper crust was a shiny chocolate brown, and the under, floury oatmeal colored. But we imported our *matzoth* from London or Manchester.

All the Dublin Jews were strictly orthodox, the second generation may have become more lax but there are no such things as a liberal or reform school. We

An Intimate Picture of the Jewish Colony in the Irish Metropolis

LIFE IN DUBLIN

By JACQUELINE SAYERS

even had special sugar and milk on Pesach, and when at one period our family lived too far from the Jewish community to get our milk from the kosher dairy, we went to the cow shed every day with our own cans to see that the cow was milked directly into our own pail. We probably had the most Pesachdig milk in the world.

Pesach was indeed one of the highlights of the year. There was the *matzoth*, which we enjoyed and distributed to all our neighbors, just as we sampled a hundred Christmas cakes and puddings at Christmas. Sometimes my mother would make her own wine, as many other people did, though I think making Mehd, honey wine, was illegal without a license. We always had new clothes to go to shul in, more so than the gentile kids had for Easter.

Though the other children shared the goodies of Pesach with us they never participated in the religious ceremonies. But there were times when we would accompany them to Mass, though I must say we did not pay much attention to it. We were excused from religious instruction. We went to cheder three times a week and the other children went to Sunday School and were busy with communion and confirmation. We were strangely uncurious about each other's religion, though we were always delighted when our holidays fell on school days, and tried to explain their significance. We had a Chanukah party at the school, when we all got bags of sweets and cakes, and loved rattling our noise-makers.

The Catholic priests never tried to convert us or our families, though we were frequently visited by Protestant missionaries—*missionaries* we called them. There was always a polite though, on my parents' side, somewhat triumphant discussion about religion. The missionaries continued to be good friends of ours over the years, occasionally leaving tracts or the New Testaments, and regularly every Christmas they sent a huge box of candies.

My first personal contact with a Catholic priest was when I went to college. Many of the Jewish girls and boys, especially the intelligent ones, went to college. Most of them took medicine, law or dentistry. Very few boys took arts, and those that did studied Oriental languages, Hebrew and kindred subjects, at which they had a head start. The few I know personally who took arts are now lecturers or professors in Hebrew at Trinity College. My sister took Hebrew and Semitic languages. She was coached by the headmaster of the *cheder* and Jewish students. But my college was the Catholic University, or rather the National University of Ireland, which was Catholic. I was interested in Hebrew, and to my surprise found that I was the only one who was. The Hebrew professor was a charming, kindly parish priest who took a friendly interest in me. He corrected my Ashkenazi pronunciation, learned from my *cheder* days, to the Sephardic. My sister and I used to come to tea with him at his lovely home in one of the seaside suburbs of Dublin. His library, where he entertained us, overlooked the Dublin Bay, and while I sat admiring the view and drinking tea and eating the delicious home-made cakes his housekeeper served us on a gleaming and ornate silver service, we discussed Palestine and Jerusalem, and even politics. He was widely travelled but a scholar at heart, so I don't think we had much in common. On the surface we were a widely travelled family, as were most of the Dublin community. You would bump into Dublin people on the continent and in England and over here, too. Dr. and Mrs. Isaac Herzog, the Chief Rabbi of Palestine and his wife, are Dubliners. There is a group of Irish Jews who meet regularly in Chicago, and every letter I get from home tells me of this person or that who is spending her vacation or honeymoon in America.

When Irish became compulsory in the

schools, the Jewish children were often the most fluent if not the best speakers of the language. One difficulty they did not have was the pronunciation of the gutteral sounds, with which Hebrew and Yiddish had made them familiar. The gentle children did not like the harsh gutturals, and they often spoiled their accents by refusing to pronounce it properly. But we delighted in a third language and found similarities between Yiddish and Irish.

There is a thriving Jewish community in Cork, and that is where I and most of my family were born. We came to Dublin shortly after, in time it turned out for the "troubles"—with the English. And we were, hardly, an enthusiastic part of it. My parent's first anxiety was to earn a living, for there were quite a number of mouths to feed. But I suppose it was impossible not to take a violent interest in the politics at the time. To this day the Black and Tans, which was the nickname given the British soldiers because of the colors of their uniforms, conjures up something of the most obnoxious nature. Many of the Jewish people were involved in the planning and fighting. A tragic reminder of this was to occur some years later. On the night a cousin who fought with the Irish was married, his best man was shot and killed. It was believed that he was taken for my cousin.

Many a story I heard of the men on the run from the British who slept in our kitchen, or who were given a good meal or that Irish cure-all, a cup of tea. And many the policeman who was put off with another cup of tea or a bottle of Guinness ale, or a sharp answer, which saved the life of a hero. An uncle of mine is fond of telling how De Valera often slept in his kitchen during those days. I remember vaguely my mother not letting us play in the yard, and worrying about my eldest sister coming home from school by the Portobello Barracks, later named the Griffith Barracks after the Irish hero. And the nights we brought our mattresses downstairs and slept on the floor seemed more like play to us. One of my earliest recollections is that of attending the funeral of Michael Collins. My father brought me in his arms to see the funeral procession of the hero of the troubles who fought

valiantly against the English. He and Arthur Griffith were close friends until the signing of treaty with England which split Ireland into North and South.

It was about this time that my grandmother came to Ireland from Russia. Like most of the other immigrants before and after, she brought her feather bed, *perrine*, and her candlesticks and her *stassel*. She made us *taglech*, something my mother would never take the time to do, and *lokshen*. She came from Telz and there were many Tellser in Dublin. They worked hard. At first the first generation did not mingle with the Irish except in business, but later there was very little difference between them except religion.

The Dublin Jewry had its aristocracy—doctors and even one stockbroker—but soon education and money became criteria. Now Dublin Jews are in every trade and profession. There are several fine artists and actors. People here are often surprised at the number of women doctors and lawyers among the Dublin Jews. One Dublin woman married an American and about ten years later returned from her home in the United States with her four daughters to give them an Irish education. They went to University and studied professions, teaching, medicine, dentistry and architecture. All but one has returned to America, but all now have good Irish accents, and are the product of the Irish educational system.

The Dublin Jew is a respected individual. He keeps the law, works hard and rarely gets into trouble. But in our childhood there was one character who was not so respectable. He is dead these few years and he wanted it to be quicker. He was "Poor Old Joe" to the police, to whom he was a well known character, and they treated him with affectionate despair. Joe was an alcoholic, but during his good periods a clever wit and the chronicler of the Jewish holidays in the Irish papers. He would contribute a long and scholarly account of the various holidays to the press whose editors knew him and his weaknesses. He even wrote a book about Dublin Jews which did not please them a bit, but it became somewhat of a classic and was reprinted every once in a while.

All the Dublin Jewish families had

their own houses, large or small according to their needs, the size of their families or their income, but for years Joe, a bachelor, lived in lodgings, and his landlady kept him in immaculate condition except during his periodic binges. During these he was completely out of his mind. However, after a rest cure in a nursing home he was always cheerful again, well groomed, handsome and full of witticisms, especially about his sojourn in the courts and in hospital.

Towards the end Joe became more and more subject to his spells and the lucid moments became less frequent. He was finally killed in a street accident. Joe was well liked in Dublin when he was himself. He was the subject of all kinds of stories, and the originator of many funny ones. He it was who was supposed to have nicknamed a certain Mr. Bernstein, a lawyer, "Necessity Bernstein" because necessity knows no law. But not all his jokes were at someone's expense. I remember him coming to spend an evening with us and telling anecdote after anecdote. He kept my mother and father laughing long after we were sent to bed.

As the time passed things changed. After De Valera became premier new taxes were imposed on imports. Many Jews came to Dublin from England, Scotland and Wales to start business. A new group sprang up. The Dublin community was no longer the closely-knit one it was. Instead of the exclusively Irish accent of the Yiddish people, you heard the strong Scottish burrs, or the Cockney twang, or the soft Welsh accent. The Jews may move away from the South side and the Circular Road (which is circular) but they always come back to do their shopping in the same place, for where else can you get the same food? The women still line the curb with their fish stalls on Fridays, though the cobblestones have been replaced by a concrete road. Rubenstein's is larger and has the most modern equipment available, as have Ordman's the grocers, and the other shops. There is still the *cheder* on weekend mornings but in the new combined school and synagogue, both well equipped and large. Many things have changed as everywhere, but the essentials remain.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL,
JACOB KAPLAN and LAZAR E. LEVINTHAL

"Sex Laws and Customs in Judaism," by Louis M. Epstein, L.H.D., D.D.

IT IS indeed a rare privilege to see such an important subject treated in so scholarly and yet popular fashion as is this work by Dr. Epstein. The author has already enriched Jewish literature by his classic studies in analogous fields. His previously published books on "The Jewish Marriage Contract," "Marriage Laws in the Bible and the Talmud," have won for him world-wide recognition as one of the leading authorities on these matters. His latest book will add to his deserved fame.

The report of the sexual behavior of the American male of our day, as revealed in the Kinsey report, makes it even more important to study the Jewish teachings and the norms of Jewish behavior in this phase of life. The very fact that in the Kinsey survey the conduct of the observing Jew rates high according to accepted standards of chastity and purity is sufficient recommendation for our supposedly antiquated code with all its shortcomings.

Dr. Epstein starts with an historical study of sex morality in the early Biblical period, then traces the social and cultural influences in the post-exilic period, its development in the Talmudic and post-Talmudic periods, down through the middle ages and up to quite recent times. Every phase of life which is even indirectly connected with the subject is treated by the author with a thoroughness and scholarly background that wins the admiration of the reader.

* * *

Space permits only the briefest mention of some of the subjects discussed in this interesting volume: Nudity, exposure of parts of body, the covering of the face of women, the covering of the hair, the peruke, ornaments and cosmetics, wearing garments of the opposite sex; sex segregation in synagogue or Temple, in schools, at weddings and funerals, at feasts and public celebrations; private relations between sexes, flirtation and love-making; natural and unnatural sex conduct; rape and seduction, adultery.

The discussion of all of these and the

other themes is based upon thorough research and great erudition, as attested by the vast amount of our ancient literature quoted in the scholarly notes.

In reading these teachings of our sages, one must agree with the author when he says: "On the whole, that rabbinic tradition which fashioned Jewish life for twenty centuries is the result of the common sense, the level-headedness, the close contact with life, and the practical piety of the talmudic sages. These qualities also characterized their approach to problems of sex morality."

Modern civilization, in which emancipated Jewry has shared to the full, has no doubt made Jewish life broader and richer in many ways. But, after reading this volume, you must come to the conclusion of Dr. Epstein that "it is questionable whether it has given the Jew a better code of sex morality than the one depicted here, which grew out of his native moral reactions and bore the stamp of religious authority."

Dr. Epstein deserves a hearty *Y'asher Ko'ach* for a work that will do much to enlighten Jew and non-Jew in the matter of sex ideals and behavior among our people throughout the ages.

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"Hammer on the Rock"—A Short Midrash Reader, edited by Nahum N. Glatzer.

The Midrash represents a number of collections of rabbinic interpretations of the Biblical text, which deal not with legal decisions or discussions, but rather with moral, philosophical, ethical and mystical phases of life. Here, too, one finds legends and folk-tales woven by the ancient preachers and the masses of people themselves around their Biblical heroes and the events that the Bible relates.

Our great national poet, Bialik, correctly characterized the influence of these spheres of thought in the moulding of Jewish life. "The Halakah" (the legal literature), fed by a world of reality, is concerned with that which is, with life that is already established, and shows us the actual substance of the life of the people. But as we read the Haggadah (the Midrashic, or legendary and folk-

tale literature), we know what the soul of the people meditated, what it yearned for, and to what it aspired."

This material represents a vast literature, and there are, fortunately, a few works in the English language, for the student who desires to become acquainted with this rich storehouse of the Jew. The Soncino translation of *Midrash Rabbah* and Professor Louis Ginzberg's "The Legends of the Jews" are two noteworthy examples.

This little volume, edited by Dr. Glatzer, is one of the very few popular collections of Midrashic teachings, translated into beautiful English, that gives the reader a true insight into the wisdom inherent in these ancient teachings. There are only about 200 of these gems in the book, but the editor has shown great skill in selecting choice morsels of sayings and interpretations.

The title of this work is significant, for it tells in striking fashion what the Midrash really is. Quoting the verse from Jeremiah 23:29, "Is not My word like . . . a hammer that breaketh the rock in pieces?" the Rabbis in the Talmud add: "As the hammer splits the rock into many splinters, so will a scriptural verse yield many meanings." The passages collected in this Midrash Reader show how these great teachers of the past found the inspiration and support for all their ideas revealed in the eternal word of the Bible.

"Hammer on the Rock" will do much to awaken in American Jews a new interest in the beautiful, quaint and profound teachings of the ancient Rabbis, many of which have a vital message even for our ultra modern age.

—DR. ISRAEL H. LEVINTHAL.

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"My Glorious Brothers," by Howard Fast.

With the rebirth of the State of Israel many writers of Jewish origin the world over are beginning to probe deeply into Jewish history, traditions and folklore in order to reveal the many-sided richness of the Jewish cultural past. Just as the advent of Irish independence inspired writers like Joyce, George Moore and Lord Dunsany to turn to the celtic past, so the renaissance of Israel is motivating writers like

Nathan Ansuel, Ari Ibn-Zahav and Howard Fast to dip into the Jewish past.

Those of us who have followed Howard Fast's creative work recall a poem he wrote about two years ago in consecration to the martyrs of the Warsaw ghetto. The poem evinced a deep Jewish consciousness on Fast's part. Out of this consciousness comes this novel of the Maccabees. Today the men of the Palmach and the Haganah are the lineal descendants of those ancient Jewish heroes. Their fight for a modern Israel had its counterpart more than two thousand years ago in the struggle of Judea against the attempt of Antiochus Epiphanes to Hellenize and enslave it. Fast fashioned this novel from the legends of the Bible and other historical accounts to show the organic unity of the Maccabees with their present day prototypes.

The historic framework of the novel should be familiar to us all. In the second century before Christ, Antiochus Epiphanes, King of the Greek Empire, set about compelling Judea to adopt his false, idol-worshipping brand of Hellenism. His mercenaries pillaged the country, murdered its people and desecrated the temples. Destiny called for men to lead the people of Judea against their oppressors, and destiny answered by producing Mattathias, a Jewish priest, and his five sons. It was they who rallied Judea to fight the phalanxes of the oppressors in guerrilla-style warfare. It was they who led this comparatively small nation in a successful fight for three decades against the numerically superior foe. It was they who redeemed the temples from the violations of the idol-worshipping Greek-Syrian oppressors. It is their story the Jews of the world celebrate as Chanuka.

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The search by man for freedom has been the predominant note of all of Fast's novels. This book is no exception. In it the Jews have a veritable passion for freedom. They are believers in the Brotherhood of Man. The Greek Empire of the second century B.C. was a slaveholding world. Not so the world of the Jews. They followed the Mosaic law that a slave could not be held enthralled for more than seven years and was to be freed if mistreated. Behind this attitude was the memory of Jewish oppression. "For we were ourselves slaves in Egypt,"

is the constant refrain of these Jews. Remembering this, they permitted slaves to marry and become one with them. The fighters under the Maccabees had one slogan: "Resistance to tyranny is the truest obedience to God." Judas the Maccabee inspires the Jews to battle with the question, "Is it better to die on your feet—or to live on your knees?" Here was a classic pattern for freedom that many other peoples were to emulate in their own struggles for freedom through the centuries.

* * *

The creative artist in Fast gives us excellent characterizations of the Maccabees. The father, Mattathias, is a priestly militant who convinces his sons it is their mission to lead their people against the enemy. Judas emerges from Fast's pen as a man of destiny, a great guerrilla-chief, an able military strategist; Eleazar is a good-natured, noble figure of Gargantuan strength; Simon is the sagacious inheritor of the mantle of his father on the latter's death; John is a gentle, passive, almost saintly man; and Jonathan is a mere youth dedicated to his brothers and his people. Between Judas and Simon there is rivalry. Both love the same woman, Ruth. Simon, at times, is envious of his brother's leadership qualities, his way with people, his handsomeness of person. But the death of Ruth and the common cause against the oppressor, resolve the problem. In the end Simon's love for his brother is far greater than his rivalry.

Fast's craftsmanship is noteworthy. Apparently he turned to Graetz, Josephus and the Bible for source material. He has succeeded in producing a fast-moving, easily read narrative, of which the climax is the death of Judas.

Fast has used an interesting technique to tell the Maccabean history—Roman legate summarizes it in a report to his superior. Fast's dexterity as a writer is also shown in his successful capturing of Biblical rhythms, which brings to the work a lyrical, emotional quality.

There is a serious omission in the novel. Graetz shows that the Jews who fought with the Maccabees were inspired to militancy by the writings known to us today as the Book of Daniel, created by the Chassidim of the day to remind the Jews of their ideals. In his "Citizen Tom

Paine" Fast saw fit to emphasize Tom Paine's writings as a unifying force in the American Revolution. Had he indicated how the Book of Daniel shaped Jewish morale in the days of the Maccabees he would have added an authentic note.

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"Shylock's Daughter," by Ari Ibn-Zabav.

In writing "The Merchant of Venice" Shakespeare fell in with one of the literary vogues of the day. Some of his Elizabethan contemporaries penned plays about the usurious Jew, of which the best known besides Shakespeare's drama is Marlowe's "Jew of Malta." Sir Sidney Lee, veteran Shakespearian scholar, has argued that the famous state trial of Dr. Roderigo Lopez, Elizabethan court physician, prompted the bard's writing of the play. Lopez was alleged to be a crypto-Jew who intrigued against a Portuguese nobleman called Antonio, the same name as Shylock's adversary. Lee's theory has gained some plausibility because "The Merchant of Venice" was staged two months after the trial.

It is an historical fact that no Jews were in Elizabethan England. It is therefore true that the picture of the usurious Jew represented on the stage was based on a spurious conception, as has been pointed out by Tawney, the English social scientist, our own Oliver Wendell Holmes, and others. The Elizabethan stage Jew was a distorted, mendacious caricature which had no relation to reality. But Shakespeare, profound psychologist that he was, transcended his theme. He reveals Shylock as a human being motivated in his desire for vengeance by the fact that his daughter Jessica has eloped with a Christian. As those great Shakespearian actors, Edmund Kean and Sir Henry Irving, played Shylock they interpreted him as an abject figure who is more deserving of our pity than our scorn. It was this fact that led Heinrich Heine to deny that Shakespeare's Shylock put the bard among the Jew-baiters of literature.

Thus it is that the figure of Shylock has been a controversial figure among our men of letters. But in the popular mind Shylock has passed into the language as a symbol of opprobrium for unscrupulous usuriousness. Shylock set the pattern for hundreds of literary caricatures in Amer-

ican, English and German literature which slandered the Jew. The pattern has done irreparable harm to the Jewish people, culturally and socially. It obscured the great contributions to civilization of the Jewish people to religion, social thinking and culture.

In "Shylock's Daughter," lately produced as a play by Maurice Schwartz, we have a novel written specifically to refute and correct the Shylock legend. Ari Ibn-Zahav has turned to Renaissance documents, thereby giving his work the authentic touch. His book gives us an adequate picture of the social conditions of the Jews of the time; Shakespeare gives us practically none. Those were the days of the Inquisition. Paul IV was on the papal throne and proved an unmitigated tyrant whose Roman laws resembled the Nuremberg laws of the modern Hitler. The threat of the Inquisition overshadowed the ghettos where Jews are im-mured. Hebrew books were proscribed and burned. Jews turned to the Talmud in covert study. Impossible taxes were extorted from the Jewish community. Many Jews, like Rabbi Schlomo Yehya, martyred themselves for the Law of Moses. An ugly red hat and a badge of identification were worn by the Jew. He was subjected to indignities and persecutions.

* * *

Ari Ibn-Zahav's Shylock emerges clearly as a victim of this persecution. He is far more benevolent than his Shakespearean prototype. He is devoted to the cause of world Jewry and his fellow Venetian Jews. As treasurer and elder of the Jewish community he is one of its rulers who contribute money, and person to lighten the sufferings of his co-religionists. His is a profound, understandable bitterness against the Christians because of their persecutions. He reacts strongly against the humiliations which Christians heap upon him, such as spitting in his face and reviling him with the epithets "dog" and "leech." He hates with fierce bitterness the apostate Jews won over by the Inquisition. But Shylock is not all hatred. He loves the faith of his fathers. He loves his daughter, Jessica, dearly. He chooses Don Samuel Morro, a crypto-Jew who has escaped from the persecution of the Inquisition for her husband. He prevails upon Morro to teach her the lore of

Judaism as a preliminary to marriage.

But Jessica frustrates her father's plans. Her nature shows considerable dualism of spirit. Not too schooled in Judaism, she is attracted to the Renaissance gayety of Venice. She does not share her father's bitterness against the gentile world. She vacillates between Morro, symbolizing the Jewish world, and Lorenzo, a Venetian nobleman, symbolizing the Renaissance world. Finally she elopes with Lorenzo and accepts baptism. Where Shylock has been bitter he now becomes fanatical in his hatred. He swears vengeance on Antonio who has aided Lorenzo in winning Jessica.

* * *

Apparently, the novelist considers the trial scene of importance, and he thus devotes a great deal of attention to it. The trial in Shakespeare's play has Portia succeed in resolving it by obtaining a judgment that obliges not to shed any of Antonio's blood or be punished by death. The Doge remits the sentence on condition that Shylock become a Christian and surrender half his fortune to Antonio. In this novel Don Samuel is Shylock's lawyer. He refutes Portia's argument that blood must not be drawn by pointing out the lash is permitted in Venice even if it draw blood. When Portia argues that Shylock is permitted to take one pound, no more, no less, he refutes her by indicating that Shylock make take *up* to one pound with impunity, and could certainly take half a pound. He thus satisfies the Doge that Shylock may collect his fine in terms of Venetian law.

The climax of the book is reached in Shylock's debate with himself regarding the exaction of the fine. The Jewish community pleads with him to forfeit the fine but he is adamant. But he recants at the last moment. He cannot shed Antonio's blood. "I cannot, I cannot—I cannot do it. I am a Jew."

Thus Ari Ibn-Zahav has written a novel which is a penetrating corrective of the Shylock legend. He has succeeded in giving Shylock a great deal more human dignity and credibility than did Shakespeare's play. The work is also a good historical novel with authoritative touches, such as discussions of Michael Angelo, Aretino and other Renaissance figures. It is a novel which deserves a

place in all our schools and libraries, and should be read with Shakespeare's play. The book suffers from a somewhat heavy style on occasions, but this heaviness is lost in the absorbing importance of the theme.

—JACOB KAPLAN.

●
"The Jew in American Sports," by Harold U. Ribalow. With a Preface by Barney Ross.

Some of my friends who saw this book on my desk strongly disapproved of its title on the theory that classifying Americans into sub-divisions such as Jewish-Americans is, in and of itself, un-American. Others, perhaps less sensitive, realizing that Americans are sub-divided every day into various categories, look upon this title as impersonally as if the book had dealt with the New Englander, the Left-Handers, or even Women in American Sports.

This book is a series of thumb-nail sketches and profiles of twenty-five American-Jewish athletes who have gained prominence in their respective fields. It is a book about Jews, and it is refreshing to note that the author sticks to his subject without dragging in anti-Semitism. Neither does Ribalow bask in the reflected glory which these athletes have brought to their race.

Because baseball is our national game the author has included more Jewish baseball players than their measure of success in this sport would warrant. Boxers, football and basketball players make up the bulk of the remaining profiles, which are every bit as interesting. The work is not intended to be encyclopedic, and therefore Mr. Ribalow can be readily forgiven for having omitted some particular favorite of the reader. He deserves much credit for the amazing coverage he has crammed into 288 pages. Golf, chess, bull-fighting, hockey, tennis, bowling, horse-racing and fencing are a few of the sports discussed. It must be presumed that swimming, ping-pong and archery were not included only because the line must be drawn somewhere.

The book will prove of particular interest to many of our young people, who will experience a surge of pride in seeing how well represented the Jews are in sports.

—LAZAR E. LEVINTHAL.

NEWS OF THE MONTH

ISRAEL has issued the text of a proposed Constitution. A comprehensive analysis of this document is given in the article by William I. Siegel beginning on page 5 of this issue of the *Review*.



The United Nations General Assembly adjourned its Paris session following the formation of a Palestine conciliation commission composed of the United States, France and Turkey with the powers and functions formerly held by the U.N. Palestine mediator and the Security Council trustee commission.

A resolution adopted by the Assembly instructs the commission to assist the governments concerned to achieve a final settlement on all outstanding questions with regard to Palestine. At the same time, the Assembly resolution called on the Palestine disputants to seek agreement by negotiation either through the commission or directly. The Assembly also reaffirmed the decision of a year ago to place Jerusalem under an international regime.

The Assembly decision to set up the commission was adopted by a vote of 35 to 15, with eight abstentions. Voting against the resolution were: Afghanistan, Byelorussia, Czechoslovakia, Cuba, Egypt, Iraq, Lebanon, Pakistan, Poland, Saudi Arabia, Syria, the Ukraine, the Soviet Union, Yemen and Yugoslavia.

Commenting on the Assembly resolution, an Israeli delegation spokesman said: "Israel views with satisfaction that the resolution contains no vestige of endorsement of the late mediator's report which the delegation declared from the outset to be unacceptable even as a basis for discussion. Moreover, there is nothing in the resolution which invalidates in any way the basic principles of the Palestine partition resolution of November 29, 1947."

Asserting that Israel has consistently advocated a settlement through negotiation—which the Assembly now provides—the spokesman reaffirmed Israel's willingness to enter into negotiations without delay. The negotiations, he added,

should aim at a solution of the problem by agreement on all problems between the Arabs and Jews, taking full account of "existing realities."



The proposed conciliation in Palestine will cost the United Nations \$4,092,000 for the next ten months—\$6. for each adult Israeli and Arab to be conciliated in Palestine.

At the start, the projected U.N. conciliation commission would have 500 military observers, 107 internationally recruited officials and 72 technical personnel. Altogether, the proposed three grand conciliators will have a staff of 679.

The whole ten months of conciliation will cost less than three days' war in Palestine cost the combatants. It will cost less than one week's additional expenditure by Israel for defense against Egypt alone.

The British Government, in the person of Foreign Under Secretary Christopher Mayhew, served notice that it is not prepared to recognize Israel, while wartime Prime Minister Winston Churchill demanded that Britain recognize the Jewish state. Both statements were made in the course of the second day of a foreign policy debate in the House of Commons.

Describing the establishment of Israel as an "event in world history," Churchill insisted that the Israeli Government cannot be ignored. Calling for an end to the Labor Government's "sulky boycott" of the Jewish state, the Conservative leader asked that British representatives be sent to Tel Aviv immediately.

"A settlement of the Palestine question would certainly have been attempted in the closest possible association with the United States and in personal contact with the President by any government of which I happened to have been the head," Churchill stated. Summing up the achievements of the Jews in establishing their state, he said: "The Jews have driven out the Arabs from a larger area than contemplated under the partition

decision; they have established a government which functions efficiently; they have a victorious army at their disposal; and, they have the support of both the Soviets and the United States."

He also claimed that once the war ends, it will be easy to establish an Arab federation consisting of several Arab states and one Jewish nation. Addressing himself to Foreign Secretary Ernest Bevin, Churchill reminded him that he had staked his reputation on solving the Palestine problem. Referring to the Transjordan issue raised by the British delegate at the United Nations, Churchill warned against aiding Transjordan in its present conflict.

"If Transjordan is attacked and we are brought in," he pointed out, "it might bring us into dispute with the United States. After all the good work we have done in Palestine it would be tragic if the only result we carried away was a deep divergence between ourselves and the United States."

Mayhew, in his statement, insisted that Britain has no intention of permanently ostracizing the Jewish state. Asserting that the British Government looks forward to friendly relations with Israel, he revealed that the British Consul General at Haifa was returning to Palestine for consultations following a visit to London. "The question of establishing better contacts with the Jewish authorities, without prejudice to the question of recognition, is being closely studied by the government."

The pro-Israel attitude adopted by Anthony Eden and Winston Churchill, opposition leaders, in the foreign affairs debate in the House of Commons brings recognition of Israel by Britain "appreciably closer," in the view of official circles and also in the opinion of Israeli observers in London. The keenest Foreign Office observers are anxiously watching the forthcoming elections in Israel. In their view, Britain and the United States must make an important, magnanimous gesture toward Israel, if only to give those elements in Israel which are pro-Anglo-American the necessary electoral appeal against other elements which look to Russia. Many Britishers are sorely worried over defence problems and they see Israel as the only militarily powerful unit in the Middle East. They view the Jewish state as the natural ally of Britain

and the United States in the effort to maintain strategic control over the vastly important cross-roads where Europe and Asia meet.

★

Against opposition of the other Arab states, King Abdullah, of Transjordan, announced himself king of Arab Palestine as well.

★

Egyptian units, supported by about 15 tanks, launched a heavy attack against the Jewish settlement of Nirim, south of Gaza, in the Negev. The government revealed that in a recent clash in the Negev, the Egyptians lost a battalion, with the number of dead alone above 100.

★

Yehezkel Sahar, Inspector General of the Israeli police, will come to the United States to study new police investigation and organization methods.

Minister of Trade Dr. Fritz Bernstein, addressing a meeting of the General Zionist executive in Tel Aviv, announced that a new law on industrial development in Israel will soon be promulgated.

A total of 5,600 Jewish immigrants arrived in Haifa. At the same time, two Israeli freighters laden with citrus products left Haifa for Sweden, England and Norway with a combined cargo of 130,000 cases of oranges and other fruits.

35,000 new immigrants have already been settled in areas occupied by Israeli troops. In the past three months 3,000 barracks have been erected and 5,000 are to be constructed in the coming months. The Jewish Agency and other Jewish institutions have established a financing corporation with a capital of \$20,000,000 for this purpose.

★

The Histadruth Council conference in Tel Aviv ratified by a vote of 69 to 38 the dissolution of the separate headquarters of Palmach, the striking force of the former Haganah. The 69 votes were cast by members of Hapai, the right-wing labor group within Histadruth, and the minority ballot was cast by members of Mapam, the left-wing segment of the Israeli Labor Federation. The General Zionists within the Histadruth—Haoved Hazioni—abstained from voting.

Twenty countries signed the genocide convention adopted by the United Nations outlawing the mass extermination of religious and racial groups. Twenty

signatures were needed for the convention to acquire binding legal force. The last requirement to be fulfilled is ratification by the legislative bodies of the 20 countries whose delegates signed the document.

A number of Russian amendments which sought to link the declaration to the Marxist conception of a state or of society was defeated before the final vote was taken.

★

President Truman indicated that he will propose to the 81st Congress liberalization of the present law for the admission of displaced persons to the United States, which he termed anti-Jewish after it was passed by the 80th Congress.

Rep. Francis E. Walter of Pennsylvania said that he will introduce a new displaced persons bill on January 3 that will guarantee against all racial, religious or nationality discrimination in the displaced persons program. Walter said his bill will raise the number admissible under the present law from 205,000 to

400,000 and will give the refugees four years instead of two to apply for admission. The measure would also declare a DP eligible for consideration if he entered Germany, Austria or Italy on or after September 1, 1939, and on or before April 21, 1947. The present law sets the date as December 22, 1945, making thousands of East European Jewish refugees ineligible for admission. Walter's bill would also remove priority listings for agriculture workers and would give preference instead to "farm, household, construction, clothing and garment workers, and other workers needed in the locality in the U. S. in which such persons propose to reside."

A member of the House Judiciary Committee which handles all displaced persons and immigration legislation, Walter said he believes his bill will eliminate all the discriminatory features in the present law that President Truman has repeatedly objected to. Rep Emanuel Celler is slated to become chairman of the Judiciary Committee.

J. D. C. Estimates European

Europe's 1,300,000 Jews have reached the point where their essential recovery can be completed within three years barring unforeseen circumstances, Edward M. M. Warburg, chairman of the Joint Distribution Committee, declared following his return from Europe, where he delivered the keynote address at the first International Conference on Jewish Relief and Rehabilitation.

Warburg warned, however, that while the end of the emergency period in Europe is in sight, "a new emergency has arisen in North Africa and other Moslem countries." Here, he said, "hundreds of thousands of Jewish men, women and children are living under conditions as miserable and wretched as any on the face of the earth." In the "mellah" (ghetto) of Casablanca, he pointed out, one out of every four Jewish children die before the age of one year, and tuberculosis, typhoid and rickets rage on an epidemic scale. Some 20,000 homeless Jewish children, hundreds of them blind with trachoma, roam the streets, he stated.

The deteriorating situation in North Africa and the Arab lands of the Middle

Jews Recovery in 3 Years

East, is one of the chief problems which the J.D.C. must face in the next twelve months, Warburg said. A second major responsibility, he added, will be the emptying of the DP camps through a speeded-up emigration program. He disclosed that the J.D.C. visualizes expenditures amounting to \$18,000,000 for emigration activities along next year, adding that "by next October we hope that everyone who wants to leave the camps for Israel will have found a home there" and that several thousand Jews eligible for admission to the U. S. under the DP Act will have been resettled in this country.

The third major aspect of J.D.C. operations next year will cover increased efforts aimed at economic reconstruction. Included under this heading will be intensive, short-term training courses for at least 75,000 Jews in Eastern Europe, now "economically displaced" because of the nationalization of industry and commerce there. Another phase of J.D.C. work on the continent next year is planned to help local Jewish communities become strong enough to meet their own needs.

NEWS OF THE CENTER

Annual Youth Service This Friday Night, December 24

OUR annual youth service which we hold in our Synagogue every year during the winter vacation from college and university will be held this coming Friday night, December 24th, at 8:30 o'clock. Three of our young people who are actively identified in Jewish communal work will speak on various phases of Jewish activities which should interest the youth of our community. Miss Zelda Funk will speak on "The Challenge of the State of Israel to the American Jewish Youth." Mr. Leroy Lowenfeld, one of the leaders of our Junior Congregation, will speak on "The Challenge of the Synagogue of Our Youth" and Mr. Herbert Kummel will speak on "The American Jewish Youth and Our Jewish Culture." We hope that all of the younger people of our Center will attend this very important service which we are confident will inspire and enlighten them on the role that the Jewish youth must play in these days. Dr. Levinthal and Rabbi Saltzman will lead the services.

Cantor Sauler will lead in the congregational singing and render a vocal selection. Members and friends are cordially invited.

Advance Notice

NEXT Friday night, December 31st, at our Late Friday Night Lecture Services, Rabbi Saltzman will preach the sermon on the subject "The Challenge of a Rededicated Israel"—a Chanukah sermon.

Junior League Sponsors Chanukah Social for Keren Ami Fund

THE meeting of the Junior League scheduled for Thursday evening, December 30th, will be in the form of a Chanukah Entertainment and Social for the benefit of the Junior League Keren Ami Fund. All members of the Junior League are cordially invited.

235 Students Registered at Institute of Jewish Studies for Adults

THIS year, our Institute of Jewish Studies for Adults enjoys the largest reg-

istration of men and women students since its inception sixteen years ago. 235 men and women have already enrolled and the large majority of these students have registered for more than one course—some even for three or four courses.

It is interesting to note the number of students in each of the classes:

Evening Classes

Course	Instructor	Register
Hebrew A-1	Mr. Shappal	31
Hebrew A-2	Mrs. Beder	20
Hebrew B	Mrs. Zusman	24
Hebrew C	Mrs. Weinreb	28
Advanced Hebrew	Mrs. N. Cohen	24
Bible in Hebrew	Mrs. N. Cohen	24
Yiddish A	Mr. Pasner	18
Yiddish B	Mr. Edelheit	16
Religion	Rabbi Saltzman	66
Jewish History	Mr. Shappal	32
Talmud A	Dr. Higger	14
Talmud B	Dr. Higger (A seminar course for students in Talmudic textual study)	

Morning Classes

Hebrew A-3	Mr. Shappal	29
Bible	Dr. Burnstein	
Jewish Philosophy	Dr. Burnstein	31

Samuel Pasner Added to Faculty of Institute of Jewish Studies for Adults

MR. PASNER has joined the faculty of our Institute of Jewish Studies and will be in charge of Yiddish A, which is a class interested in speaking, reading and writing Yiddish.

Mr. Pasner is a graduate of Columbia College, M.A. Teachers College. He is the author of numerous published syndicated articles printed all through the United States and Canada; a speaker on numerous occasions in Yiddish and in English on the radio. Author of some articles that were published in the *Brooklyn Jewish Center Review*. Teacher at Tilden High School, formerly educational director of Tilden P. T. A., formerly principal of Sunday School at Petach Tikvah Temple.

Shomrim Club Activities

The Shomrim is the Center Junior Group for boys between the ages of 13 and 14 which meets Saturday evenings throughout the school year. It boasts of

25 active members and engages in a program of cultural, social and athletic activities. Following is a summary of events of the past month.

The meeting of November 27, 1948, was devoted to a program appropriate to the approaching anniversary of the U.N. Partition Plan. The Balfour Declaration, Palestine under the British Mandate, and Arab Jewish relationships were reported on by the members of the group. Finally, the significance of the U.N. decision was the subject of general discussion.

At the meeting of December 4th, the Shomrim initiated a project of writing an original play connected with Chanukah. Highlights of the Chanukah story were discussed, and the general outline of the play was developed. The meeting of December 11th was devoted to Jewish Book Month. "The Wise Men of Chelm," the Van Passen picture book on Palestine and Howard Fast's "Our Glorious Brothers" were reviewed by the Shomrim.

December 18th was spent revising and rehearsing the play on the Maccabees. Appropriate Chanukah games were introduced and played.

Saturday evening, December 25th, will find the Shomrim joining with other Center Junior groups in presenting the Chanukah entertainment.

Mr. Joseph Aaron is leader of the Shomrim group.

Junior Clubs

A GALA Chanukah rally of all our Junior Clubs will take place Saturday evening, December 25th, at 8 o'clock in the Prayer Room of the Center. The evening will feature original dramatic presentations of each group with the Chanukah holiday and the newly established Jewish State as the central themes. Members of our Junior Clubs are urged to attend this very important event. The significance of the Jewish Book has been prominently used as the basis of Junior Club programs in celebration of Jewish Book Month.

There will be no club activities on Saturday evening, January 1, 1949.

Employees' New Year's Gift Fund

IN VIEW of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Chanukah In the Center Academy

THE boys and girls of the Center Academy were very busy before Chanukah. Each of them had an important job to do and they wanted to do it well. In keeping with school tradition the pupils of the eighth grade lighted the Chanukah candles and led the school in the chanting of the prayers. The sixth grade presented their original Hebrew play "Chanukah Beuthid—Chanukah in the Future" which they had themselves written for the occasion. In it they portrayed a Chanukah festival in the land of Israel a thousand years hence. The fourth grade contributed two orchestral numbers and the first grade dramatized a Hebrew song. Parents and friends joined the children in the celebration and heartily applauded the fine performance.

Chanukah gifts were not forgotten. Every child in the school made with his own hands a Chanukah gift for mother, dad and other members of the family. Among the gifts were embroidered aprons and towels, tiles on which they painted ceremonial designs, leather change purses, cigarette cases, doilies, etc. The members of the graduating class knitted woolen socks and scarves for the Israeli soldiers and tiny booties for the Israeli babies.

Also busy were the members of our P.T.A. Executive Board. According to an old established school tradition they provided a Palestinian made Chanukah gift for every child in the school. The gifts ranged from a camel-shaped pen holder for the younger child to a beautifully illustrated Haggadah bound in leather or in olive wood for the graduating class. Thus Chanukah was a source of joy to all.

Inta-League News

IN CELEBRATION of Jewish Book Month, the Inta-League held a very interesting program on November 20th at which slides related to Jewish Books, were shown. On November 13th, Palestinian dancing was held. Havdalah services were conducted by Mr. Herbert Kummel, Inta-League Boys' Club Leader,

on November 27th. It was decided after much discussion, to apply for membership in the Young People's League. On December 11th a discussion of the Israeli Constitution was given. Members of the club who have given news reports on current Jewish topics are Stuart Oelbaum, Ann Joy Levitt, Stanley Green, Ruth Klinghofer and Tom Kranner. Plans for the near future consist of a gala Chanukah party to be held on December 25th, a basketball game and dance and a theatre party. A newspaper staff was formed. This newspaper will cover all club activities. Paul Kozinn is editor.

Young Folks League

THE meeting of the Young Folks League on Tuesday evening, December 28th, will be in the form of a Chanukah Entertainment and Program befitting the celebration of Chanukah. Members presenting their 1948 membership cards are cordially invited.

Junior League

The meeting on Thursday evening January 6th, will feature a Rhumba Lesson by our own Al Leifer. Members who are interested in learning the Rhumba are cordially invited to join the class.

S.O.S. Campaign

CANNED food and infant layettes are urgently needed for displaced persons overseas. These items may be brought directly to the Center.

We appeal to the women to volunteer their services in the collection of such items to the Campaign Chairman, Mrs. Ira Gluckstein, PR. 3-5412.

Congratulations

OUR heartiest congratulations and best wishes are extended to:

Miss Eleanor Ginsberg of 1281 Eastern Parkway who announces her marriage to Mr. Irving Dubman at the Center on December 19th.

Mr. and Mrs. Herman Salomon of 374 Eastern Parkway on the marriage of their daughter, Harriet, to Mr. Morris Liebson on December 12th.

Mr. and Mrs. Sigmund Schwartz of 615 Empire Boulevard on the marriage of their daughter, Diana, to Mr. Harold M. Jassef at the Center on December 22nd.

Mr. and Mrs. Ralph Sokoloff of 135 Eastern Parkway on the marriage of their daughter, Patricia, to Mr. Emanuel Gantz on December 19th.

Mr. Morris Weinberg, Honorary Trustee of the Center and publisher of *The Day*, on the occasion of his 70th birthday anniversary.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Milton Manheim, 283 Kingston Avenue on the Bar Mitzvah of their son, Robert, at the Center this Sabbath morning, December 25th.

Best Wishes

BEST wishes for a speedy and complete recovery are extended to Mr. Albert A. Weinstein of 1473 Carroll Street and to Dr. Elias N. Rabinowitz, Librarian of the Center.

Personals

DR. CHARLES WINDWER has been elected President and Dr. Harry Block, Vice-President, of the East New York Medical Society.

Mrs. Charles Windwer has been elected President and Mrs. Milton D. Goldfein, Vice-President, of the Physicians' Wives Group of the Brooklyn Women's Hospital.

Condolence

OUR most heartfelt expressions of sympathy and condolence are extended to Mrs. Bernard L. Buck of 324 New York Avenue on the loss of her beloved brother, Mr. Irving Sussman of East Orange, N. J.

JOIN

**BROOKLYN JEWISH CENTER
CONGREGATIONAL
SINGING GROUP**

and

**BROOKLYN JEWISH CENTER
CHORAL GROUP**

*under the leadership of
SHOLOM SECUNDA*

Members of the Center and their friends who wish to join one or both of these groups are asked to please leave their names at the information desk.

The Choral Group, consisting of men and women, meets on the 1st, 3rd and 5th Monday evenings and on the 2nd and 4th Wednesday evenings at 8:15 o'clock.

Next meeting — Monday, Jan. 3rd
at 8 p.m.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

AIN, STUART L.
Res. 1193 Eastern Pkwy.
Bus. Law Student, same
Single
Proposed by Benjamin Ain

ARONSTEIN, MISS GLORIA
Res. 1045 St. Johns Pl.
Proposed by Dr. M. Rappaport,
Mr. E. Rudin

BONDER, BENJAMIN L.
Res. 760 Montgomery St.
Bus. Insurance, 20 Broad St.
Married
Proposed by Samuel Nicoll,
Samuel H. Goldberg

BRASNER, MISS HELEN
Res. 658 Crown St.
Proposed by Gladys Fishman,
Toby Drogin

BRESLER, MISS HELEN
Res. 784 Eastern Pkwy.
Proposed by Milton Bassin,
Nat Gurvitch

COHEN, MONROE
Res. 451 Kingston Ave.
Bus. Jobber
Married

CUTLER, SAMUEL C.
Res. 990 President St.
Bus. C. P. A., 331 Madison Ave.
Married
Proposed by Milton Reiner

FINKEL, MISS MARILYN C.
Res. 1621 Union St.
Proposed by Dr. Milo M. Berkowitz,
Marvin Blickstein

FOGELMAN, EDWARD A.
Res. 699 Lefferts Ave.
Bus. Traffic Control
Married
Proposed by Allen J. Gilbert
Solomon Ginsburg

FREEDMAN, MISS IRENE L.
Res. 620 Vermont St.

FRIEDMAN, MISS EVELYN
Res. 1040 Carroll St.
Proposed by Sol Rosen,
. Hy Rosen

GASLOW, ABRAHAM
Res. 1004 Montgomery St.
Bus. Office Furniture, 100 Pine St.
Married

GERSHOWITZ, MISS RUTH
Res. 2965 Ocean Pkwy.
Proposed by Pauline Novins,
Claire Geller

GINSBERG, JACOB
Res. 2129—71st St.
Bus. Manufacturer, 708 Bway.
Married

GLEICHER, LEO P.
Res. 934 Schenectady Ave.
Bus. Coat Mfg., 214 W. 39th St.
Single
Proposed by Alan Kaufman

GOLDMAN, SAMUEL
Res. 696 Bristol St.
Bus. Wholesale Meats, 67 Gansevoort
St.
Married
Proposed by Irving L. Green,
George Altman

GOLDSTEIN, MISS ESTHER
Res. 353 E. 56th St.

GOLUB, IRVING B.
Res. 32 Legion St.
Bus. Govt., 35 Ryerson St.
Single
Proposed by Maurice Levin,
Isador Lowenfeld

HANTMAN, MISS SOPHIA
Res. 56 Norwood Ave.
Proposed by Milton Reiner,
Rosalie Isaacson

HINITZ, MISS JUDITH
Res. 784 Eastern Pkwy.
Proposed by Milton Bassin,
Herbert Altman

HOLZSCHLAG, MISS ESTELLE
Res. 6206 Fifth Ave.

KAHN, JOSEPH
Res. 1422 Lincoln Pl.
Bus. Geologist
Single
Proposed by Joel Sugar,
Joseph H. Aaron

LEVENTHAL, MISS SYLVIA
Res. 259 Throop Ave.
Proposed by Max Jacobs,
Harold Jacobs

LUBAR, MISS ESTELLE
Res. 680 E. 48th St.
Proposed by Samuel Nicoll

LURYE, ARTHUR A.
Res. 590 Lafayette Ave.

Bus. Candy Store, 292 Nostrand Ave.
Single

MAGINOT, GEOFFREY
Res. 631 Eastern Pkwy.
Bus. Govt.
Married

MARKER, MISS FRANCES
Res. 217 Hart St.
Proposed by Harold Jacobs,
Max Jacobs

MILLER, LAWRENCE
Res. 1619 Lincoln Pl.
Bus. Army Surplus, 221 Division St.
Single
Proposed by George Shulruf,
Morris Hecht

MOSES, MISS BERTHA
Res. 314 Powell St.
Proposed by Henry L. Coyna,
Ben R. Berke

NAMZOFF, AARON L.
Res. 439 Remsen Ave.
Bus. Blind Mfg., 4816—16th Ave.
Married
Proposed by Irving L. Green,
George Altman

OBERTER, MISS ESTHER
Res. 1870 Pitkin Ave.
Proposed by Mr. S. Levenson,
Ben R. Berke

PAGOWITZ, MISS SHIRLEY
Res. 1082 Eastern Pkwy.

PICK, HAROLD
Res. 1985 Ocean Ave.
Bus. Bus. Machines, 444 Fourth Ave.
Married
Proposed by Mr. and Mrs. Isador
Lowenfeld

PICK, DR. SIDNEY J.
Res. 1299 Ocean Ave.
Bus. M.D.
Married
Proposed by Mr. and Mrs. Isador
Lowenfeld

PESTREICH, MURRAY
Res. 852 Eastern Pkwy.
Bus. Coat Mfg., 4112—1st Ave.
Single
Proposed by Rita Kotkes

ROSENBERG, ISRAEL
Res. 961 Eastern Pkwy.
Bus. Bakery, 311 Rogers Ave.
Married
Proposed by Isador Lowenfeld

ROUCHWAGER, SHELDON
Res. 135 Clarkson Ave.
Bus. Women's Wear, 1441 Bway.
Single

Proposed by Alan Kaufman
SCHERR, MISS GLADYS
 Res. 39 Legion St.
SCHREER, WILLIAM
 Res. 1966—72nd St.
Bus. Iron and Steel, 554 Metropolitan Ave.
 Married
Proposed by Sol Palley,
 Nat Bernhard
SCHIFFER, MISS IRENE
 Res. 1232 Carroll St.
SCHWARTZ, MISS GLORIA
 Res. 83 E. 51st St.
Proposed by Hy Rosen,
 Ben R. Burke
SCHWARTZ, Miss RUTH
 Res. 1254 Union St.
Proposed by Mrs. Akiba Margolin,
 Natalie Levine
TUCHFIELD, MURRAY
 Res. 395 Ocean Ave.
Bus. Dresses, 530—7th Ave.
 Married
Proposed by Mitchell Siegel,
 Albert Glickman
TURKELTAUB, MISS MILDRED
 Res. 1758 Sterling Pl.
Proposed by Al Rosoff
WEISBEIN, STANLEY
 Res. 1520 Carroll St.
Bus. Scarfs, 12 W. 37th St.
 Single
WRUBEL, Miss EDNA
 Res. 771 Hopkinson Ave.
ZAMORE, MISS HARRIET
 Res. 239 Legion St.
Proposed by Al Rosoff

Additional Applications

ABRAMS, Miss ELAINE
 Res. 543 Autumn Ave.
Proposed by Joan Abrahams,
 Louis Weber

BICKER, HENRY
 Res. 250 Adelphi St.
Bus. Teacher, Bklyn. Tech. H. S.
 Single
Proposed by Joan Abrahams,
 Joe Kahn

CHASIN, JACK
 Res. 296 E. 92nd St.
Proposed by Hy Rosen,
 Ben R. Berke

EHRENBERG, Miss LAURA CONSTANCE
 Res. 1073 Sutter Ave.
Proposed by Joan Abraham,
 Louis Weber

GERCHICK, ABE

Res. 436 Eastern Pkwy.
Bus. Men's Wear, 55 E. 8th St.
 Married
Proposed by Jerome J. Weiner,
 Jos. Shuter
LIEBOWITZ, JACK
 Res. 166-05—89th Ave.
 Single
Proposed by Ben R. Berke,
 David Gold
RECKSON, Miss BETTE
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SCHNEIDER, ALBERT N.
 Res. 250 Montgomery St.
Bus. Brushes, 905 Nostrand Ave.
 Married
Proposed by Harry L. Berter,
 Harry Sperling

THE ISRAELI CONSTITUTION

[Continued from page 8]

of cooperative effort." Article 22 provides that "everyone has the right to work. The State of Israel shall endeavor to insure to all its citizens without distinction a decent standard of living and a fair and equal opportunity of earning a livelihood." These provisions have been characterized in the public press of America as "socialistic." The reception of the Constitution in this respect has in turn been colored by the individual commentator's conception of socialism and his attitude toward it.

We do not believe that there can be any reasonable adverse criticism of these broad principles. In the last analysis they are not laws at all. They are guideposts along the road of future law-making. How they will be implemented will depend on the many factors of public wealth, peace or war, budgetary necessities, internal and even external relations and other considerations not now determinable. It is good to know, however, that the State of Israel begins its career with a determination to realize in the actual living of its citizens the principles of decent and dignified Jewish life for which the Republic was founded. The Jews may very well paraphrase a famous challenge in history and say to their critics: "If this be socialism, then make the most of it." We have long passed the stage in history where that is a stigma. Israel is a State which has been born in travail and war, following upon the greatest cataclysm in its or any other

people's history. In some matters it has no time to experiment, and is wise in its acceptance of the experiments of others. The freedom and security of the citizen are the paramount considerations of government, and where security can be had without the sacrifice of freedom, security ranks on a par with freedom.

What has been written here by way of criticism has, nevertheless, been written with love and pride. It is a beautiful occasion for a *shebechiyano* that we Jews may in our day and at long last see realized the fact of a State of Israel and its Constitution. Years ago, Prime Minister Gladstone said of the American Constitution that it is "the most wonderful work ever struck off at a given time by the brain and purpose of man." In some such fashion future historians, when reviewing the miracle of an Israeli State and Constitution following so closely upon the debacle of Jewish rights in many countries may be led to say of the Israeli Constitution that despite any defects it may now appear to have, it is nevertheless, in the long view of history, a remarkably important and forward-looking contribution to the science of government and the history of mankind.

JEWS OF YEMEN

[Continued from page 9]

Another walled town that has a Jewish quarter is Haz. Once the province of Eastern Khalaan possessed flourishing Jewish city, now long abandoned. Some fifty years ago an English artist, W. B. Harris, traveling in the Yemen, reached the capital, Sanaa, which, with an estimated population of 50,000, had about 20,000 Jews. To the west of the city lay Qa'l Yahud, the Jewish quarter, enclosed by a wall. The Jews lived in a ghetto, in low houses between narrow lanes. Many had shops in the bazaars and carried on various trades in the Arab city, but at nightfall they returned to their medieval quarters. They had more than twenty synagogues, and enough schools to care for about seven hundred boys. During services, the boys sit on shelves built against the walls. The women are picturesquely garbed. They wear a hood, with silver embroidery and close-fitting trousers. In public, they cover themselves with a large shawl, but do not veil the face.

PAGING SISTERHOOD!

THE new State of Israel is now one year old.

The rebirth of Israel is a twentieth century miracle. It has been an amazing year since November 29, 1947, when the United Nations, in voting for Partition, decreed that Israel must rise again as a sovereign nation. *Am Yisrael Chai!* — Israel lives again, reborn after 1800 years of persecution, and Jews the world over can now come home to Eretz Israel.

Sisterhood shares alike with every Jew in the Diaspora the joy of achievement, the proud ecstasy of a national home, a haven for those who escaped the Nazi holocaust. Our zeal, our hopes, our efforts were duly rewarded by God, who favors the righteous. All hail to the new State of Israel, may she grow from strength to strength!

—SARAH KLINGHOFER,
President.

General Meeting:

Our general meeting on November 22nd was appropriately opened with a prayer read by Dora Gaba, ushering in the Thanksgiving holiday. In the absence of our President, Sarah Klinghoffer, who was attending the Atlantic City Convention of Women's League, Vice-President Levine presided. She proceeded with the order of business which included an appeal to members to help serve the Incurables at the Hospital for Chronic Diseases at the annual Chanukah party given by Sisterhood.

A very entertaining and stimulating program, introduced by Sarah Epstein, included a short movie and talk on the vital work of the Federation of Jewish Philanthropies, a brief analysis of the current Jewish scene by our own Mrs. Bertha Zirn, and, for a lyric diversion, Jane Miller, mezzo-soprano, and Neal Van Rees, pianist, presented Menotti's "The Medium" and "The Telephone," in operologue form. Incidentally, our idea of serving refreshments before the meeting was a huge success.

Board Meeting Report:

Reservations may still be made for the Women's League Chanukah Luncheon, on Monday, December 27th, at the Hotel Commodore.

The Federation of Jewish Women's Organizations urges all those who have not yet made their reservations for the Annual Convention and Luncheon program to be held at the Waldorf-Astoria, on Wednesday, January 12th, to do so. The guest speaker will be the publisher of *The Star*, Bartley Crum.

★

Funds were voted Girl Scout Troop 2-159, for expenses entailed in making stuffed toys for the children in Kings County Hospital. A similar allocation was made toward the Chanukah party tendered to the Home for Incurables.

★

Federation Chairman Lillie Levy, Jr., reported an overwhelming response on the part of our members, reminding those who had not yet pledged to make their contributions. A most charming hostess was Ruth Bernhardt at a Dessert Tea which she gave at her home in behalf of the Federation drive. The response of her guests was exceedingly generous.

★

Contributions for the Mother-Daughter Luncheon continue to come in.

★

The Board voted to send a message of congratulations to Young Israel of Eastern Parkway on the occasion of their twenty-fifth anniversary.

★

SOS is making tremendous strides. Our women are collecting such large quantities of canned food and layettes that we are quite sure that the Center will again lead the country in its aid to the JDC for displaced survivors overseas. However, our quota has not yet been reached and we trust that our members will continue their excellent efforts.

★

SOS contributions include a complete layette donated by Mrs. S. Katz, and other items by Mesdames Louis Simon, Kate Salit, Lil Lowenfeld and D. Belfer.

★

Jewish Book Month will be observed with an attractive display at Sisterhood's December meeting. Make it your aim to read a Jewish book and to buy a Jewish book — they make excellent Chanukah gifts.

★

Brooklyn Jewish Community Council aims to have a Jewish Encyclopedia donated to every Brooklyn High School for reference work in the libraries. It was noted, with great pride, that because of the Council's efforts in that direction, very few incidents of anti-Semitism had been reported in the borough. Members are advised that religious ceremonial objects may be viewed at the Main Library, Eastern Parkway and Flatbush Avenue.

Torah Fund Luncheon: Chairman Bea Schaeffer announced that our function this year would be held on March 9, 1949. Plans are now being formulated to assure us a most delightful and lucrative afternoon. The proceeds provide scholarships for student rabbis at the Jewish Theological Seminary. Watch this department for further details.

Cheer Fund Donor List:

In memory of her father, Mrs. S. Klinghoffer; in memory of S. Klinghoffer's father, Mr. and Mrs. I. Lowenfeld; in memory of S. Klinghoffer's father, Mr. and Mrs. Jos. Levy, Jr.; in memory of S. Klinghoffer's father, Mr. and Mrs. M. Bernhardt; in memory of S. Klinghoffer's father, Mr. and Mrs. I. Kaplan; in memory of S. Klinghoffer's father, Mr. and Mrs. I. Gluckstein; in memory of S. Klinghoffer's father, Mr. and Mrs. H. Rachmil; in memory of S. Klinghoffer's father, Mr. and Mrs. J. Heimowitz; in memory of S. Klinghoffer's father, Mr. and Mrs. S. Rey; in honor of son's new dental office, Mrs. D. Green.

The following women have donated Torah Covers (*perochot*) for our synagogue: Mesdames Dora Brenner, D. Goodstein, Sarah Klinghoffer, Mildred Levine and Lillie Lowenfeld.

Sisterhood extends congratulations to Mr. Isidor Fine, past President of the Center, on his seventieth birthday, and prays that his cheerful presence will be with us for many, many years to come.

Women and (Little) Women In the News:

Shirley Gluckstein was elected to the National Board of the Joint Distribution Committee in recognition of her outstanding efforts on behalf of SOS.

★

Miss Joyce Bernhardt was appointed Borough-wide Fund-Raising Chairman of Senior Young Judea.

Miss Ruth Klinghoffer was appointed Associate Editor of the Inta-League newspaper.

★

A sincere vote of thanks is due Lillie Levy, chairman of our Federation drive, for her untiring work in this direction. Almost single-handed, except for the aid of little sister, Fan Jackson, she rallied tremendous support to the cause and was instrumental in turning over to the fund large sums of money. Thank you, Lillie. You know how "blessed it is to give (service) and receive (\$\$\$)!"

Calendar of Coming Events:

December 27—Women's League Chanukah Luncheon.

January 1—Kiddush to the Junior Congregation by Mr. and Mrs. Henry Gross, in honor of their thirty-fifth wedding anniversary. Encourage your children to come to the synagogue on this and every Sabbath.

January 10—Sisterhood Board meeting at 1:00 p.m.

January 12—Federation of Jewish Women's Organization Luncheon.

January 17—General membership meeting at 1:00 p.m.

Suggestion Box:

We continue to solicit your suggestions and recommendations toward the betterment of this page, as well as any improvements you may desire in our meetings. This is your letterbox. Write or phone us your ideas.

Invitation:

Members wishing to serve on any committee will please call our Recording Secretary, Bea Shaeffer, President 3-2744.

Sponsors may still reserve a Kiddush for the Junior Congregation for February, March or April.

Young Married Group

Being Organized

THE Brooklyn Jewish Center is very happy to announce that a new affiliate, the Young Married Group, is in the process of being organized at our Center. This group will be open to all young married members and will participate in a program of social and cultural activities. A very interesting and entertaining program has been arranged for the opening meeting which will take place on Thursday evening, January 13th, at 8:30 o'clock. Young married members who are interested in joining this newly organized group notify Rabbi Saltzman.

IN THE HEBREW SCHOOL

AN ACCOUNT of our Simchat Torah celebration which appeared in the "Jewish Day" is of special interest. Rabbi Nisan Gordon who conducts a weekly column called "In the Orthodox Jewish World" wrote, in part, as follows:

"The weather on the 8th day of Sukkot, as you may recall, was in no sense 'Yomtovid.' The skies were cloudy and a slight rain fell, but on Eastern Parkway, hundreds of Jewish children of various ages made their way toward the Brooklyn Jewish Center. Some were alone, others accompanied by their parents, but all were dressed in holiday apparel and were in joyous spirits. The large auditorium in the Brooklyn Jewish Center was crowded with hundreds of students and parents. Several mothers distributed American and Jewish flags to the children, while their parents sat alongside, enjoying 'nachas.' The program began with the American and Hebrew anthems, followed by appropriate recitations and songs led by Mr. Secunda.

★

"The climax of the program was the Hakafot procession which the students carried out in a most impressive fashion. Several of the older boys marched with Sefer Torahs in tune to the traditional Hakafot melodies. They were followed in the procession by many boys and girls waving their flags. I was deeply impressed by all that I saw."

★

The Hebrew School Chanukah celebration will take place on Sunday, December 26, 1948, in the auditorium. The program will feature a Chanukah play by the Hebrew Dramatic Club under the direction of Mrs. E. Zusman, Palestinian songs and dances and a Chanukah magician.

A second performance for the religious school will be held on Sunday, January 2, 1949. Guests are cordially invited to attend.

★

Recent assemblies featured a Jewish Music quiz emphasizing Palestinian and synagogue melodies, a story about refu-

gees in Israel by Mr. Irvin Rubin, a Thanksgiving playlet by the Hebrew Dramatic Club and a story about Chelm by Rabbi Mordecai H. Lewittes.

★

A book by Mr. George Epstein, member of the Hebrew School faculty, and Mr. Mordecai Zeldner has just been published by the Hebrew Publishing Company. The book called "Modern Hebrew Literature" includes Hebrew selections from Bialik, Peretz, Tchernichovsky and other noted modern authors.

The P.T.A. held a most impressive *Meet the Faculty* evening on Thursday, December 2, 1948. Mrs. J. Kushner, president of the P.T.A., presided. Rabbi Israel H. Levinthal installed the officers.

Rabbi Mordecai H. Lewittes then introduced all members of the Hebrew and Religious school faculties. Mrs. Evelyn Zusman, Mr. George Epstein and Mr. Irvin Rubin gave brief talks.

★

The following G. O. officers were elected by the Hebrew school:

President—Conrad Lefkowitz.

Vice-President—Paul Kushner.

Treasurer—Larry Levy.

Secretary—Allan Gottdenker.

Editor—Helen Wein.

Assistant Editor—Helene Wolfe.

In the religious school, these students were elected to office:

President—Sheila Weinstein.

Vice-President—Ruth Bakstansky.

Secretary—Rhoda Friedman.

Treasurer—Barbara Frankel.

★

Sabbath Services

FRIDAY evening services at 4:15.

Kindling of candles at 4:14 p.m.

Sabbath services, Parsha "Vayeshet"—Genesis 37.1-40.23, Prophets-Amos 2.6-3.8, will commence at 8:45 a.m.

Mincha services at 4:15.

Rabbi Saltzman will preach on the weekly portion of the law.

Cantor Sauer will officiate assisted by the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Mr. Abelson will continue his lecture in Yiddish this Saturday afternoon at 3:30.

ANNUAL MEETING—JANUARY 27th

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 27, 1949, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

A detailed report of the past year's activities will be rendered.

FRANK SCHAEFFER, *Secretary.*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

President	Emanuel Greenberg	2nd Vice-President	Hyman Aaron
1st Vice-President	Dr. Moses Spatt	Treasurer	David Goodstein
Secretary	Frank Schaeffer		

Members of the Board of Trustees (For a term of three years, 1949, 1950, 1951)

Isidor Fine	Judge Emanuel Greenberg	Morris Miller
Jacob A. Fortunoff	Jacob L. Holtzman	Nathan D. Shapiro

Members of the Governing Board

Aaron, Bernard J.	Goldberg Saml. H.	Levenson, Dr. S. M.	Safier, Chas.
Abelov, Saul S.	Goldsmith, Herman	Leventhal, Julius	Schiff, Lawrence
Albert, Louis	Goldstein, Joseph	Levine, Morris B.	Schneider, S. A.
Beldock, George	Goldstein, Nathaniel	Levine, Mrs. M. B.	Schrier, Isaac
Belfer, Rubin	Gottlieb, Aaron	Levy, Mrs. Margaret	Schwartz, Nathan T.
Benjamin, A. David	Gottlieb, Irv. J.	Lowenfeld, Isador	Siegel, Wm. I.
Bernhardt, Mrs. M.	Gottlieb, Isidor	Lowenfeld, Mrs. I.	Siegmester, Isaac
Bernstein, Alex	Greenblatt, Samuel		Silberberg, I.
Blacher, Chas.	Greene, Harry	Markoff, Dr. S. T.	Simon, Louis
Brenner, Mrs. Ph.	Greenfield, Louis	Markow, Benj.	Spiegel, David
Burros, Elias	Gribetz, Louis J.	Martz, Benj.	Stark, Abe
Cohen, Dr. Irv. L.	Gross, Henry H.	Melker, Abr. R.	Stark, Joseph
Cooper, Harry	Halperin, Louis	Meyer, Lawrence	Stark, Samuel
	Halpern, David	Miller, Dr. Solomon	Stelzer, Abr. J.
	Heimowitz, Jos.	Mitrani, Solomon	Sterman, Jack
Daum, Louis	Horowitz, Irv. S.		
Dilbert, Chas.	Horowitz, Mrs. Jos.	Neinken, Morris	Turner, Herbert
Doner, Jacob S.	Jacobs, Gerald	Palevsky, Philip	Weinstein, A. A.
Finkelstein, Dr. R.	Jaffe, Benj.	Parnes, Louis	Weinstock, Louis
Frieman, Reuben	Joley, Albert	Pomerantz, S. L.	Wender, M. D.
Ginsburg, Abraham	Kamenetzky, Saml.	Rachmil, Hyman	Wiener, Mrs. I.
Gluckstein, Ira I.	Kaminsky, David B.	Richman, Jos.	Wisner, Benj. H.
Gold, David	Karlin, Irv. P.	Rivkin, Louis	
Goldberg, Max	Kaufmann, Leo	Rosen, Meyer A.	Zeitz, Harry
	Klinghoffer, Morton	Robbins, Samuel	Zimmerman, Mort.
	Klinghoffer, Mrs. M.	Rubin, Irvin I.	Zirn, Abr. H.

Nominating Committee

Harry Blickstein, Chairman
Max Herzfeld
Samuel Lemberg

PRAYERS FOR LIGHTING CHANUKAH CANDLES

LIGHT the first candle Sunday evening, December 26th, 1948.

One of the household kindles the lights with the Shammes light; one on the first evening, two on the second, etc., until on the eighth night of Chanukah eight candles are lit. As the lights are lit, the following blessings are sung:

1. Boruch atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom, Asher kid-d'sho-nu b'mits-vo-sov v'tsi-vonu L'had-lik ner shal Cha-nu-kah.

Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Chanukah.

2. Boruch atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom She-o-soh nis-sim la-avo-se-nu bay-yomim ho-haim baz-z'man ha-zeh.

Blessed art Thou, O Lord our God, Ruler of the Universe, who wroughtest miracles for our fathers in days of old, at this season.

3. The following is said only on the first evening:

Boruch atoh A-do-noy, E-lo-he-nu Me-lech ho-o-lom She-hech'yo-nu, v'k'yomo-nu v'hig-gi-o-nu la-z'man haz-zeh.

Blessed are Thou, O Lord our God, Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

For the Chanukah Gift

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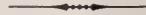
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